THE CHINESE RECORDER

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EDITORIAL

QUESTIONS FOR HANGCHOW 1938.

The meeting of the International Missionary Council to be held at Hangchow in October 1938, will attract about 400 delegates. A majority of these representatives are to be men and women from the 'Younger Churches'. It is important therefore, to know what some of these Christian leaders deem to be the most vital problems in Christian work. In an attempt to gain a glimpse of this thinking, a request was sent to some seventy leading Chinese Christians, asking them to state two problems that seemed to them of sufficient importance to be discussed at this international conference. Fifty percent replied, and the replies showed that there is an eager expectation that this conference will bring light and inspiration to those who are engaged in building up the Church in China.

The topic that was most frequently mentioned was—International Peace. No one will be surprised that this subject is uppermost in the minds of thoughtful Christians. Various aspects were presented, e.g.—'The Chinese Church and the National Crisis'; and 'The Christian Approach to the Sino-Japanese Problem.' The author of the latter title amplified his meaning by stating:—"Many Chinese Christians believe Japan has no true Christians, viz: those who can

transcend national interests, and many Japanese Christians are suffering from the fact that they have no freedom of expression. Yet at the same time both parties believe that apart from Christianity there can be no true solution to the problem. How can we get out of this impasse? Shall we for ever pursue a policy of *laissez-faire*, or shall we begin to make a serious and systematic attempt at it?"

In connection with this question, it is interesting to note that a meeting of over 600 Chinese Christians from various parts of Shanghai gathered on October 11th to pray for the welfare of the country.

The two topics that were mentioned most frequently after the preceding one, were—The need for a New Approach, and—Administrative Questions. Under the former, we find such aspects as:—'The best approach for the immediate realization of self-supporting, self-propagating and self-governing churches in China'; and, 'Study of new intellectual forces at work in mission fields.' Under administrative problems, we find these listed:—'Transfer of Mission property to local constituencies in China'; 'Chinese Church Finance; and, 'How can the National Christian Council increase its usefulness.'

Four more pressing problems that are engaging the thinking of Chinese leaders come under the heads of Cooperation, Leadership Training, Rural work, and Christianity in its social environment. Cooperation is phrased thus:—'The problem of cooperation between the older and younger churches'; 'How to have cooperation with all the Christian sects so as to work for the general spiritual uplift of the Chinese Christians'. Under Leadership Training we find these questions:—'Coordination of Christian educational work and agencies for Church leadership training in China,' and 'Strengthening of leadership of younger churches.' Under Rural Work, we note these topics:—'The church and the rural problem; and 'The Christian message for rural home.' Listed in the fourth group, we find these titles:—'The church and its responsibility in ameliorating social evils; 'Reorientation of Mission Emphases in the light of new social, economic and political trends of today'; and 'What can Christianity do to help youth meet the realities of life, such as nationalism, and the economic-social system which endangers the lives and spiritual growth of the vast masses of humanity.'

One other topic that was mentioned is of special interest, namely: 'The Place and Contribution of Women to Society,—(a) What can Christianity do to strengthen the place and contribution of women to society under the threat of the present general situation (political, economic and social), (b) What can women do to help Christianity make its greatest contribution to society?'

It is encouraging to note some of these trends mentioned above. The China of 1936 is striving to secure a just peace, and the whole nation on its Silver Jubilee Day (October 10th) was rejoicing in its sense of real unity. Surely the Christian community can render help along these lines. The Christian Church should give a lead in appealing to statesmen to tackle international difficulties with boldness and the highest spirit of constructive goodwill It is good to note therefore, that the Chinese leaders are concerned that the Church should rise to its present opportunities. Moreover, these Christian leaders feel the need for the Christian forces to have closer co-operation, as they realise how true is the axiom—Unity is strength. It is especially heartening to see these emphases, because the situation in this vast land is presenting a keen challenge to the Church. An influential newspaper had an editorial on October 10th appealing for China to devote more attention to science, if she is to become a great modern nation. But, science uncontrolled may be a danger, creating poison gas and making men slaves of the machine. Corruption, squeeze and selfishness produced a weak China. These sins must be and can be eradicated by—the teachings of Jesus Christ.

EDINBURGH 1937 AND OXFORD 1937

As we note the interest shown by Chinese leaders in the questions of unity and the place of the Church in its modern environment, it is well to remember that next summer two important world conferences of Christian leaders will be held. In Edinburgh, during August 1937, a World Conference on Faith and Order will be convened to discuss the question of reunion. In Oxford, during July 1937, there will be held a meeting of the Universal Christian Council for Life and Work. Edinburgh will discuss 'faith'; Oxford will discuss 'work'. For the Oxford Conference five commissions have been set up:—

1. The Church and the Community. In particular the relation of the church to the common life of men as shaped by national tradition and expressing itself in characteristic folk-ways determined by current standards of value.

2. The Church and the State. Including consideration of the Christian view of the state, the claims of the contemporary—particularly the totalitarian—state, and of the Christian conception of freedom of conscience.

3. The Church, Society and the State in relation to economic order. Including the various new proposals for the regulation of man's economic life. The challenge which many feel is most acute comes right at this point obviously.

4. The Church, Society and the State in relation to education. This has to do with the particularly acute and pressing difficulties which have arisen as many states have increased their claims over the whole of the citizen's training and outlook through seeking to control the environment of his body, mind and soul.

5. The Universal Church and a World of Nations. Here come up for consideration nationalism, international relations, the church as a supranational society, and Christianity and war.

CLINICAL WORK FOR PASTORS

The article in this issue by Rev. Homer Brown suggests some adjustment in the training of our pastors-to-be. The Church in China can be proud of the record of many of its pastors, who have built up strong congregations and who have won many souls for Christ. Clearly the purpose of the article is to show that with their academic training and general character, the pastors can be prepared by means of a little extra effort to get into closer relations with life than they seem to do at present. To produce better results, we must have better training, and so clinical training is advocated as it is felt that many preachers have such a gap in the preparation they receive for their work amongst men and women. The modern doctor realises that when he deals with the sickness of the body, his work can be helped materially if he investigates the mental attitude of his patient. Christ was interested in the well-being of the whole personality. Hence it is fitting to urge that the preacher can do more effective work if he has had some slight training to help him in the investigation of the mental make-up of the man or woman to whom he is called to minister. This article strikes a new note. Let us hope that it will draw forth a few comments from Church leaders, so that more attention may be directed to this problem.

Notes On Articles:—

The section on The Present Situation in this issue contains interesting accounts of meetings held during the past summer, including one by Dr. Y. Y. Tsu on the Institute of Pacific Relations conference and one by Mr. Wallace Wang describing an Ashram.

The December issue will contain material on rural work, and four feature articles will be:—"Cooperatives in a Christian Social Order" by Dr. Lewis S. C. Smythe; "Vignettes of Village Life" by Miss N. M. Stallings; "The Role Women's Clubs Play in the Social Reconstruction of China," by Mrs. H. C. Mei, and "Not My Country and Not My People" by Prof. Roderick Scott. The lastmentioned is a notable appraisal of Dr. Lin Yutang's book, "My Country and My People."

Clinical Work for Pastors

HOMER G. BROWN

AS men, the pastors of West China, Chinese and foreign, are held generally speaking in considerable respect by their medical and educational fellow-workers. Some are noted for their Chinese scholarship, some for their abilities as social engineers, some for their kindliness, some for their transparent goodness, some for their commonsense, some doubtless for other reasons or for a combination of reasons. As professional workers, however, they are not highly regarded. They are not thought to have taken any very exacting professional training, nor are they considered to be essential in helping people meet any concrete or vital life problem, and if folk have to be dropped from our Christian forces, to some at least, the pastor seems most easily dispensable. He has the least to contribute to the Chinese or the Chinese church.

Such an attitude toward pastors and pastoral work need stir no acrimonious feelings nor bring any self-defence mechanism into action. Both Chinese and foreign pastors have a record of service which may give them not a little satisfaction, satisfaction sufficient indeed to enable them to absorb in good spirit and profit by the shocks of quite drastic criticism. Moreover in work of such significance, upon whose success depend such momentous issues, what could be so valuable as an attitude of fair and fearless criticism? Few pastors are such as to desire to be lulled to sleep by the thoughtless approval or applause of people who are seemingly unconscious of what the church should mean to the world.

The most important, and perhaps the most ready critics of pastoral workers are not outsiders; they are pastors themselves. Few are happy about the professional training which is available for ministers whether in China or in our home lands. The training of medical men, for example, has left that of religious workers far behind. Before the young doctor completes his course, he has had quite a close working acquaintance with hospital procedure and is a fair judge of institutions which accommodate the sick. More important, under the supervision of professors, he has diagnosed and treated an indefinite number of cases of illness of various kinds. During recent years, theological students have been given in some colleges a much better experience in church work than in earlier years, but in the work of dealing under supervision with individuals in distress of mind, they have so far as the writer knows been given most inadequate training. It has been books, books, books, philosophy, theology and ethics, but not so much as a single contact with a case of mental or spiritual distress!

It may be well to say that as the writer sees it, the courses given in our theological seminaries are absolutely essential. They constitute the "materia medica," the subject matter, the academic part of the course, and as such must be required. By no means should it be concluded that there is some very easy, magical method of helping people to adjust themselves in a Christian way to the complex requirements of life. That, however, we have had many many good

pastors, and that the church has carried on all these years with the present type of training do not constitute arguments for satisfaction with the present state of affairs. The church it is true is an eternal institution, but not a static one. It is living and dynamic, and its eternal continuance depends upon its ability to meet the tests and grasp the opportunities which come to it as a living organism. Each age presents new life and new problems. The present, like each past age, calls for a fresh adjustment dictated by the times in which we live.

Four questions, not new ones, call for study and fairly definite answers if pastors are to meet the new day in an effective way. First: what practical, specific values does religion, does our Christian faith contribute to life? Second: what conditions in human life call for religion? In medical language, when is religion indicated? Third: who should be responsible for bringing the ministry of religion to human needs? Fourth: what training should be required of those who are to have responsibility for this great service?

Let us answer these questions, the first three very briefly, the fourth at greater length.

1. In very general terms, religion has two great contributions to make to life. In Scriptural terms, it should help to set our feet upon a rock, and it should put a new song in our mouths. In other words, it should give us a sense of security in the vicissitudes of life, and at the same time, it should put interest, a sense of adventure into our lives. We need in reasonable proportions a feeling of assurance and safety, and also, one of uncertainty, of possibilities both dangerous and glorious, if life is to be what it should.

2. As a corollary to the above, religion is called for when people are nervous or worried, and when bored or listless, we would do well to remove the word "sin" from the central place it holds in our religious vocabulary, and give it such a place as the words "sickness" and "illhealth" have in the vocabulary of a medical man. The doctor who can diagnose distresses of the body in no more specific terms than "sickness" gives little promise of expert help. The preacher who can apply no more specific term than "sin" to describe our spiritual maladies is probably theorizing about life, and is not prepared to give very exact suggestions as to how best to fight the good fight of faith and health.

3. The responsibility for bringing the re-inforcement of religion to people in need is upon all Christians. Friends, neighbors, fellow-church-members, with a Christian spirit can render inestimable service in bringing spiritual comfort to people. The term, "Priesthood of all Believers" expresses the faith that all Christians should really be ministers of the strengthening and guiding power of religion. This of course does not preclude the need of men and women who make their life work in this field, people who have the heart and the ability, the education and the training which qualifies them to give the best possible help under the limitations of our present knowledge to people as they feel the stresses and meet the dangers and opportunities which life brings to all.

4. What training should these special leaders be given? In the first place, and to repeat, it cannot be said too strongly that the courses given in standard theological seminaries are as necessary as ever. Medical men who are not healthy themselves may still do excellent work for others. Pastors, on the other hand, who are nervous, worried, listless or uncertain in their own lives, are not likely to be effective in bringing confidence, courage and new life to others. Study of the Old and New Testaments, Church History, Systematic Theology, Christian Ethics and like subjects are all definitely calculated to give one a steady faith in God. They should enable one to some extent to justify, possibly glorify the ways of God to men. In addition to these specifically religious subjects, and to such a grounding in science as students get in their secondary school education, there is need of both lectures and laboratory work in anatomy and physiology. Also there is need of such an acquaintance with the social sciences that ministers can co-operate effectively with the forces of the state or of philanthropic agencies in meeting the pressing needs of society. Few things are less inspiring than to hear religious men pitting the "spiritual" against the "physical," or belittling social efforts in comparison with religious- or evangelistic-work. But, of course, the above are not the clinical work of which we wish to speak. What then is the proposal?

It is proposed, and in one seminary at least in the United States, the plan is being carried into action, that students shall have one year of clinical work, three months in a mental hospital, three months in a general hospital and three months in a prison or reformatory.

Such an addition to the course for Christian pastors is surely warranted by the practise of the Master Himself. Perhaps the most conspicuous thing on the social side of his work was just his attention to the possessed, the sick and to prisoners. True, He did converse with Nicodemus and the Rich Young Ruler and Zacchaeus. He took an interest in the up-and-outs, but it was His attention to the unfortunate for which He was noted. In a sense, our mission hospitals seem more in the great tradition than does our work in our church buildings, our Gospel Halls.

Here then are three areas of human need to which Jesus paid especial attention, areas in which Christian pastors should all have clinical experience, areas which should be studied with Christian and scientific thoroughness. There are the possessed, the mentally disturbed, those the integration of whose minds is threatened by their seeming inability to make a satisfactory adjustment to life's demands. Sorrow, fear, the sense of guilt, of failure, of futility, have seemingly gotten a stranglehold upon their souls. Then there are the sick, those whose bodies are not playing their accustomed roles, and are leaving their souls victims of loneliness, panic, boredom and the like. Then we have prisoners, those who have seen fit to use trickery, deceit or violence, using unworthy means to make their environment yield to their will or wishes.

In the last analysis, it is probably Freud who is responsible for this new development in the education of pastors. He was the first to recognize great significance in the fact that mental troubles are

simply distortions of normal mental conditions; indeed one of the best ways of studying the normal is to acquaint oneself with the abnormal. The truth of course is that we are all a little peculiar, and just as doctors can learn to detect a serious case of a disease more easily than a light one, so we can learn more easily from severe maladjustments than from mild ones. From recognition of troubles in their exaggerated form, one may go on to recognize them in their initial stages. No place is so valuable for a doctor as a hospital; no place should mean so much to a preacher as a mental hospital. One may learn several things. One may get most important light on one's own mind and heart. One sees oneself in quite recognizable caricature, with certain tendencies simply given too great freedom. One sees in advanced stages of growth little peculiarities which one sees in oneself and in people round about us day by day, symptoms which should call forth the best attention we can give them.

The same situation is true of prisoners. These unfortunate folk, instead of retiring from reality in dreams or false imaginings, try to break their environment. Which one of us, so-called normal folk, has not entertained for a moment or so at least some violent or unlawful solution to some problem which has vexed us? A prison is surely a great laboratory for studying the human heart.

Again, a general hospital is a place where latent tendencies of the mind come out into clear relief. Loneliness, fear, a sense of guilt, bitterness of soul, boredom, who does not know them? Experience in meeting them in the sick is a preparation not simply for dealing in later years with the sick, but with the well who are from time to time under attack by these foes of the soul.

In the next few years, we may expect a great advance. At present two organizations in the United States are promoting this type of training. One, the Council for the Clinical Training of Theological Students, has been under way for ten years. It is under a Board of Directors made up of leaders in the medical profession, in psychiatry and in religious work. The aim of the Council is by no means to have preachers become competent in either medicine or psychiatry, but rather that they may learn to work with these colleagues, bringing as their special contribution such succour as religion can bring to people in need. The hope is that by having preachers see and deal with the end results of certain lines of thought, they may have greater zeal and ability in preventive work. The development of the work of the Council is conditioned by the readiness of institutions to welcome this type of work, and the availability of men with experience to act as directors. The Earhart Foundation is the name of the other organization working in this field. The writer is not sufficiently acquainted with its work to say more than that it is working in general along the same lines.

Furlough brought to the writer last year the opportunity of putting in a term of three months in a mental hospital under a Director appointed by the Council above mentioned. There was a class of fifteen of whom seven were ministers or missionaries of some years of experience. The others were theological students, university graduates who had completed one or two years of their course. The

following denominations were represented; Protestant Episcopal, including Anglo-Catholic and Low Church, Presbyterian, Methodist, and Universalist.

Throughout the three months, we had lectures by the heads of the various departments of the hospital, each showing the particular approach his department was making to this most pressing of subjects. It should be pointed out that more hospital beds are in use in the United States for mental patients than for those suffering from physical ills.

For the first two weeks, we spent five hours a day in the wards, helping the nurses and attendants, making beds, taking temperatures and the like, and talking to the patients. The aim of this work is to help one feel at home. At the end of two weeks, we were each assigned four patients, each suffering from a distinct mental trouble. For ten weeks, it was our duty to put in fifty minites a day with each of these. We walked with them, played games with them, talked with them, provided of course they were willing. Each day we had to write a report, and at the end of the week a short summary. We had access to their case-records, and were free to read the findings of social workers, psychiatrists and doctors. These were quite full and gave a fairly complete account of the patient's life history, his ancestry, his disposition and abilities. We discussed our cases with the medical men and psychiatrists, and in our group discussions became fairly well acquainted with the patients our classmates were studying as well as with our own. The hospital had a very complete library, and we were able to read up on the cases.

The writer would have liked to have taken a little longer in the mental hospital, then have taken like terms in a general hospital and in a prison, and then, have had the opportunity of doing church work at home. All things considered, however, it seemed wise to return to China. It is his sincere hope that within the next decade the Christian Church in this land may be giving its pastors worthy clinical work for their great task. It will be a great day for the Church when our Christian doctors and educational men can look with pride and not a little specific expectation upon their colleagues in pastoral work.

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Volunteer Church Workers and Local Church Programs

SAMUEL H. LEGER

CHINESE Church and Mission leaders are quite unanimous in a new emphasis upon enlisting, training, and using of volunteer church workers. This emphasis is almost equally prominent among western missionaries and Chinese church leaders. It is independent of theological differences, being stressed by radicals and conservatives alike. While some denominations have been working along these lines longer than others, almost all are now agreed on the urgency of this type of work.

This does not mean either that there is yet a great lay movement in the Chinese Church or that the rank and file of church employed

workers are enthusiastic about enlisting and using laymen. Only in a few places, and there chiefly in forming evangelistic bands, can we report what is beginning to look like a real lay movement in the Church. There are still large numbers of pastors and men and women evangelists who think of the movement to enlist and use laymen as an attempt to take their rice bowls away, getting laymen to do for nothing what they have spent years of study in learning as a profession.

If the present interest on the part of the leaders is to be developed into a genuine lay movement in the Chinese Church, commanding and deserving the full confidence of the great body of church workers, some of the basic principles implicit in such a movement need to be explored and widely discussed by the church at large. The limits of the present paper do not permit anything like an exhaustive study of the issues involved, which in fact reach down into our whole understanding of the Church and the Christian religion itself. We do propose, however, to raise a few questions which must be frankly and intelligently dealt with before we can hope for a real lay movement in the Chinese Churches.

One of the first questions that must be answered preliminary to any sound program for training of lay workers is "What do we expect laymen and women to do?." Those conducting the training class must be clear and definite about this or their training is apt to be vague and indefinite; the pastors and evangelists must be clear on this point or they will be doubtful and suspicious; and most important of all the laymen and women themselves must have a definite aim in terms of future work in the church before they can intelligently undertake to secure training for it. The rule should be enlistment for specific tasks first, and training afterwards; not the calling together of promising Christians for general exhortation in the hope that some may develop into something or other.

Where representative groups in different parts of the country have met to face the question of what they wish to educate laymen to do, they have answered differently according to local needs and special ideas of church work. Among the most common answers have been:

a. To do personal evangelistic work among friends and in one's own family.
b. To perform the duties of a Church Deacon or Elder.
c. To do children's work in the Church, through the Sunday' School, etc.
d. To teach literacy classes in one's own village.
e. To help in Women's work, family reconstruction, etc.
f. To lead worship services in the village church.

Any church or group of churches which plans seriously to develop voluntary church workers must make out such a list for itself and then very definitely enlist and train men and women to do specific tasks. This does not mean that the training curriculum would be limited to specialized courses. On the contrary, it should be rich in religious and biblical content as well. It will, however, all be aimed

to prepare Christians who are eager to do Church work by giving them specific qualifications which will enable them to do that particular kind of work.

All of this seems necessarily to imply a somewhat broader conception of church work than that which prevails in many Chinese Churches. At least it raises the question **"What is the Church for?"** It is a highly edifying exercise to take Christ's Great Commission (Matt. 28:19-20) with its two fold emphasis upon evangelism of all nations and teaching of all Christians, compare it with the stated official purpose of your own church, and then look at the actual conscious purposes and programs of a particular local congregation, usually a marked contrast will appear between ideal aims and actual church programs. The vast gulf between vows taken when joining the church and the daily life of church members is another example of the same kind of contrast. In theory the Church is an expression of a purpose so broad and deep and inclusive as to mean revolutionary change in the lives of all its members and the community in which it exists; in practise many local churches do little more than follow the tradition of holding Sunday services, struggling to keep going as institutions, hardly conscious of any great purpose of any sort. In so far as they are purposive, their purpose is usually vague and general, and not at all adequately represented in any concrete program of activities which show promise of attaining that purpose in whole or even in part.

It is not the purpose of this paper to suggest to fellow Christians what is the purpose of the Christian Church, but only to say as emphatically as possible that any church which hopes to develop a strong lay movement must be clear about its purposes, must relate those purposes very definitely with concrete programs, and must provide sufficient variety of opportunities for service in those programs to enlist Christians of different interests and gifts in a varied program which all contributes to the one great central aim. Pastors and paid evangelists who lack interest in lay training programs are quite right in thinking that on the basis of many of the present church programs one or two lay leaders would simply take the place of the paid worker and leave him without a job.

The greatest difficulty in most present church programs is a superstitious faith in "mass production." Everything centers in the church auditorium, and meetings where those of all ages, both sexes, and all degrees of education meet togther to listen to general truths in the hope that they will then go out without further aid to work out these truths in the thousand and one concrete situations of daily life. Half of Christ's Great Commission was to "Teach them to observe whatsoever I have commanded you," and all the world's experience in teaching proves that teaching to be effective must be *concrete* and *specific* and *graded* to meet the different degrees of education and experience of the learner.

"What should the program of my church be like?" Programs will differ not only according to the purpose of the particular church body concerned, but also according to the different groups in the community to be evangelised and the different groups in the church

constituency to be taught. Until a given church has seriously considered this problem, and worked out a reasonably comprehensive answer to it, it is not in a position to make larg use of volunteer lay workers. Church program making is in itself a large topic, quite beyond the scope of this paper. The present writer has discussed it at leugth elsewhere in Chinese.

The problem of local church organization is also of great importance in any plan for utilizing lay workers. Experience shows that a real share in making decisions helps create interest in carrying out those decisions. There are churches all over China which are hampered either by a dominating pastor, or a deacon or elder who is fond of power, or by some other type of minority control. The worst thing about such one man control is that it limits the vision and the program to what one man can see, and leaves great realms of opportunity unoccupied by the church. Church organization should give an adequate place for young people and women in making programs and carrying them out, but it seldom does. There is good authority for feeling that children have a very important place in the Kingdom, but they seldom do in the church. Family life and economic relationships are of major importance in life, but seldom are they magnified in church programs.

More attention should be given to the finding of the best coordinated **use of Sunday in Chinese Churches.** It seems reasonable that the morning Church Service, the Sunday School, the Christian Endeavor Society (or its equivalent), etc. should be brought into a unified Sunday program with the maximum contribution to the adults, youth and children of the whole church and community, instead of being three almost unrelated organizations often duplicating essentially the same type of service sometimes for the same group of people, while a large share of the church constituency has not been reached at all. All adult Christians need some kind of *active* Bible study and discussion of practical problems of Christian living, as well as listening to sermons with one eye on the clock on Sunday mornings.

In recent years in North America there has been a good deal of experiment with the so called "Unified Sunday Service," where for two hours or more a united program, partly all together in one room and partly in small classes or other groups, is held with special features for children, young people, and adults. A good many such plans and programs have appeared in the past five years in the International Journal of Religious Education and other periodicals, and a recent pamphlet on "Christian Education in the Local Church" gives a summary of various plans along this line.

Perhaps the most important of all problems to be dealt with as a pre-requisite to a real lay movement in the church is that of the relationship between the employed and volunteer workers. Many laymen see no reason why they should do work for which the pastor is receiving a salary; many pastors see no reason for surrendering their jobs to volunteers. Theological education is general has not fitted students to utilize lay workers, and most of it is still not doing so. A process of re-education is usually necessary during which the

pastor gets a quite different understanding of his job and its possibilities as a leader who finds workers and leads them on step by step to do work successfully and to find joy in it.

P.S.—Under biographical note, it might be mentioned that the author has recently put out a booklet in which many of these problems are discussed in Chinese. It is called 基督化生活與地方教會 and is published by the General Assembly Church of Christ in China, 6 Kunghsien Hutung, Peking at 8 cts. per copy, or may be obtained from the C.L.S.

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I Believe in One Holy Catholic and Apostolic Church

MICHAEL BRUCE

IT is sometimes urged that we should escape from "dead formularies" and return to some simple creed such as probably obtained in the first years of the Christian era. Let us get away, it is said, from these unimportant questions about the Virgin Birth, the Resurrection and the Church to a simple statement like "I believe that Jesus is Lord." Why should we be fettered to belief in a Church, is it not enough to accept what the early Christians accepted as their creed without these later accretions?

This is the plea of a modernism which stands self-condemned as being nearly 2,000 years out of date. It is based on the fundamental delusion that vagueness and obscurity are better friends to peace than truth, clarity and definition. It is not cold reasoning and careful definition which leads people into violent disagreement but vagueness and misunderstanding which leave room for unthinking prejudice and uncontrolled emotion.

To return to a "simple creed" now would necessarily throw the whole of Christendom into hopeless confusion. But more important than this, it would not be a return to the old creed, for it implies a rejection of those developments which were implicit in early Christian belief and expressed in the later creeds. We cannot retrace history and pretend that these matters have never been discussed. We may reject the old decisions of the Church but we cannot pretend they were never made. The return would not be return to an open-minded attitude, but rather a polite rejection of those things which the living tradition of the Church has defined as being implicit in our belief in Christ.

Much of the difficulty experienced by conscientious people in regard to the creeds is due to their regarding these as tests of belief rather than as a standard of faith. "I can accept Christ but I cannot accept the Church. It means nothing to me" is the kind of remark that is often made. But no man, however great his experience, can say "I believe in Christ" and mean thereby that he has a perfect comprehension of all that that implies. No man can claim to have a perfect understanding of the mind of Christ, to have weighed all of His thoughts with due care and ultimately decided to give them his complete intellectual consent. To say "I believe in Christ" to the Christian does not mean belief in the existence of a man, or belief in a certain series of facts concerning a man, or belief in the separate ideas for which that man stood. It means

faith in a person. Such a faith will in the process of time inevitably involve certain specific beliefs, and to reject these beliefs would be to deny the faith, but humble admission that some of these beliefs still carry no meaning to us, is in no way inconsistent with orthodox faith. It is as though our faith were a blinding light; at first its brilliance is so great that we can see nothing, gradually we begin to see the form of things near the circumference and as our eyes grow accustomed to the light we see things nearer and nearer to the centre, but we can never quite grasp the source of light itself. The human mind cannot grasp and contain the divine. But to deny the things which those more accustomed to the light than ourselves can see is to reject the light itself. A child starts by accepting things on authority, these things which he accepts on the authority of those in whom he trusts he must, as time goes on, make his own by the full application of his critical and appreciative faculties. It is quite ridiculous to demand to reverse this process in the realm of religion alone. "It would be dishonest for me to accept anything which I don't believe" is generally an unthoughtful statement of rather childish pride. It *would* be dishonest to accept something which after careful examination was felt to be false. But the desire to build up a "faith" from a series of proven propositions which the human mind can acquire and contain is neither natural nor Christian.

We must approach our discussion of the particular article of the creed with which we are concerned in this spirit. We do not consider it as one of a list of ideas which we may examine separately, and accept or reject, the remnants of which we may gather into a "personal creed."

We stand before it as an integral part of that faith which the vital tradition into which we enter has found to be implicit in the acceptance of Christ.

Our duty is not to discuss *whether* it should be there, but *for what purpose it is* there. We are not called upon to defend this article, for if it is false, no defence of ours will help it; and if it is true, it needs no defence. The truth is of God and for the creature to pretend to defend the Creator is blasphemy. We must seek to state and explain the truth which we are given.

It must be conceded that our religious experience is possible only because of other people and their works. The men that wrote the Bible, the Church that selected the books that compose it, the men who copied it and printed it, and those who expound it to us all have a share in the necessary preparation for our religious experience. We can neither propagate our faith nor carry into effect its implications without working with others. The Church then is a "practical necessity" so much any thinking man must concede. But this is only the beginning of the matter. The Church might be a practical necessity and the essence of religion still remain an utterly individual thing. "Religion is an affair between a man and His Maker." "Religion is an "I—Thou" relationship!" "Religion is the flight of the alone to the Alone." "Religion is what a man does with his solitude." "Religion is the relationship between the individual and the Infinite." These quotations all contain one element of positive

truth, but in their negative aspect they are utterly false. It is no chance that in each case man is mentioned before God. Individualistic religion is incapable of true adoration because the self looms so large that God is overshadowed. There is a crass individualism which judges worship, prayer, sacraments and truths purely pragmatically by the feelings they arose in the self. Such a religion is centered in the self and is dependent on the mood of the moment. It clearly has nothing to do with true Christianity. But this is the extremest form of an attitude which in its less blatant forms looks much less offensive.

The "root of the trouble in the modern world," writes J. H. Oldman, "is in conceiving of life exclusively or primarily in terms of the apprehending appropriating individual self in isolation." This outlook on life is in the very atmosphere we breathe. The economic life of the world for several centuries has been based on the assumption that success was to be measured by the amount of wealth or goods we acquired. The western world has been organized, or rather left disorganized (for the system is fundamentally chaotic) on the basis of individuals imbued with the profit motive. The united if static economics of the middle ages, the theory of the *just price*, and of production to meet need, have been swept away in an acquisitive if progressive competition in which production has been made to subserve the end of capturing markets. Fundamental in all this is the idea of the *isolated acquisitive self*.

But this economic outlook is only symptomatic of a mental one. The age of discovery, the Renaissance, brought in its train the destruction of the settled order of the philosophy of St. Thomas Aquinas and the schoolmen which had been the frame-work of thought of the whole Western world. The crust of fixity was burst by new ideas. Men broke out from the prison of an unreal completeness and went off on their own individual mental voyages of discovery to a life of high adventure. From then until the present day, with scarcely any break, this tendency has increased. "Freedom of thought" has led further and further from the idea of unity until each man has become his own centre. Descartes built a whole philosophy on his *cogito ergo sum* (I think therefore I am) as the most stable fact of existence. Here again we have the assumption that the individual self is the centre and that he lives and grows by what he acquires. His own thought is that of which he is certain and to that he adds an odd collection of acquired information and opinions. There is no unity or harmony in the world of thought, for each man is his own centre and acquires what he will from the world around him. As in economics, so in philosophy, the *isolated acquisitive self* is enthroned.

Hume has said that errors in philosophy are ridiculous but errors in religion are dangerous. In this realm this is certainly profoundly true, for underlying the whole discord and chaos of the modern world, affecting every detail of its life, spiritual, mental and economic, lies the fundamental error of individualistic religion;—the blasphemous attempt of the isolated individual to acquire God.

If I am central then God is not. He becomes an idea or picture which my mind can acquire. My meditation becomes an attempt to grasp God.

I tend to think of acquiring virtue as the end of my spiritual life. I look for freedom from sin and temptation that I may enjoy a moral perfection.

Christ taught the opposite of all this. "He who shall lose His life shall find it." How hardly shall a rich man enter the Kingdom of heaven. "I came not to call the just but sinners to repentance." Acquisition is not the way, possessions are an almost insuperable barrier to the real life—"The rich He sent empty away." Acquisition is not the way, nor is self the centre. "In the beginning God." "Herein is love not that we first loved God but that He first loved us." Our religion is not a search for something we can grasp, it is a response to Someone we must adore.

We cannot be truly God-centred so long as we regard religion as an "I-Thou" relationship.

We cannot escape from self to God except by realising that we are members of a community. God is never known in pure immediacy. He always comes with people or things, never purely alone. The transcendent is unknowable except through the immanent or personal. It is no chance that when Christ is seen in His glory it is with Moses and Elijah or with an angelic host. Nor is it chance that the great protestant theologians such as Calvin and Barth who have laid most stress on the transcendent sovereign majesty of God have also had a profound sense of the Church which has often been lacking in others.

We cannot know God in isolation. The god we meet in solitude is the mirror—image of ourselves.

We cannot escape from self-centredness unless we realise the Church, the Communion of Saints, the Family of God. The overpowering sense of worship, the aweful splendour of God is only fully realised when we stand before God in fellowship with the whole communion of Saints both in this life and beyond. Adoration, the ordering of life with God as the centre can only be achieved in and through the community.

It is often assumed that the great Catholic mystics belie this statement, but so to assume is to forget that the whole of their private devotions had as their indispensible background the liturgical life of the Church. The Mass and other daily services were woven into the very fabric of their being, and to read their writings without bearing this in mind (and thereby consider them as individualists) is to make nonsense of what they wrote and completely to miss the significance of their message. "The liturgy," to quote a Roman catholic writer, "is not celebranted by the individual but by the body of the faithful. This is not composed merely of the persons who may be present in church; it is not the assembled congregation. On the contrary, it reaches out beyond the bounds of space to embrace all the faithful on earth. Simultaneously it reaches beyond the bounds of time, to this extent that the body which is praying upon earth

A Tibetan Home at About 14,000 Feet Near the Minya Gongka.

The late Rev. J. Huston Edgar (centre) with Mrs. Edgar and Rev. Robt. Cunningham, Tatsienlu.

Photos: R. Gordon Agnew

TIBETAN GENTLEMEN OF TATSIENIU.

Photos: R. Gordon Agnew

knows itself to be at one with those for whom time no longer exists, who, being perfected exist in Eternity."

It is from this background of profound Church consciousness and from it alone that the deepest adoration can spring. The individual soul in isolation is a mere abstraction and in so far as we approach this position we are wasting our lives, but as we realise more and more our complete interdependence with our fellow men, and our inseparable connection within the divine organism, so too the uniqueness of our vocation becomes clearer. If the cell of a body ceases to function properly, it becomes diseased and infects other cells and becomes the centre of a festering sore which affects the whole body. This is what happens when we leave undone those things we ought to do. The responsibility of each one of us is unique and immense. It is just because of the complete linkage of our lives with the rest of the body, just because we are members of an organism and not a collection of individuals that the uniqueness of personality exists. There is, however, a place in the Christian life where everything is forgotten but God. At the highest point of our unique personal vocation self is left far behind; and the community. by the membership of which, self has been conquered, is itself temporarily forgotten before the majesty of God. But this is *only* a temporary experience.

It is often urged that God can speak to the human soul without any mediation. No doubt He could. The whole of our life is dependent on Him alone, but though we depend on Him for our physical food, the baker brings our bread to the door. So too with our spiritual food. So that we may escape from self, God leads us to Himself in the community of His election. Our uniqueness, our personal direct contact with Him is only possible as members of the divine organism, the Body of Christ, the Church.

The Church is a spiritual necessity so that we may come to adore God.

The Catholicity of the Church is so much of its essence that we have dealt with it largely already. It remains however to be said that it is not itself a self evident idea. Ancient Jewry, some elements in modern German Protestantism, "colour-bar" churches, and the idea of national churches bear witness to the fact that catholicity is not an idea which is so obvious as to be taken for granted by the human mind.

Catholicity is not primarily a matter of geography. It is something far deeper than that, which affects every soul. We conquer sin, we suffer, we rejoice only in Christ. There is no room in Christianity for any selfishness. To "conquer" sin apart from Christ is to be in a worse state than to have fallen, for we have fought and won a battle with a selfish motive and our pride is hardened. To suffer alone is self pity and pride. Even suffering for our own sin in isolation is but remorse. To rejoice alone is mere selfish pleasure. The whole activity of our being must be caught up in unity with Christ. Christ has conquered the sin of the whole world. He bears the suffering of the whole world. His is the triumph and

joy of the whole world. In all this we are at one with Him. We share in Him the conquest of all sin, the suffering and joy of all men.

This is summed up and expressed in the oblation, sacrifice, and triumph of the Eucharist.

Christ is Himself the Victim and the Priest. In the Eucharist we are made one with Him in the Eternal sacrifice of the Cross which having once been offered remains forever. The sacrifice of the Eucharist is one and eternal with the sacrifice of the cross. It is not something which man does anew, but something which Christ has done for all eternity into which we enter. The sacrifice of the cross was finished on Calvary but it was finished, not as the singing of a song is finished and the music dies; but like a Cathedral is finished when the last stone is put in place, and it stands a completed building into which we may enter. So in the Eucharist we enter into full communion with Christ;—His sacrifice and His triumph.

It is by reason of the universal significance of Christ that the Church is Catholic. We each enter into His activity as members of His Body.

For the individual then, Catholicity is the death of all Pelagianism. (The heresy which believes we can be saved by our efforts rather than by God's grace). It is comparatively easy to have, or imagine we have, an outgoing love for all humanity. This by itself is pure patronising pity, which is flattering to our pride and is not truly Christian. It is a work of our own, not born of God's grace. We must admit too, of the incoming love of God and our fellow men. The humility of accepting love, of realising our universal interdependence is only possible in and through our union with Christ.

The Apostolicity of the Church is really but the Catholicity of the Church seen in the dimension of time instead of space. We are as vitally united with the saints who have preceded us as with those on earth in the Body of Christ. This continuity of life is not merely with the apostles themselves but with the whole Church which they founded and its living tradition up to the present day. The Church is continuously Apostolic because Christ is the same yesterday, today and forever.

The Church is one because her Master is One. That which divides is of the Devil and not of Christ. It has no part in the life of the Church, but is due to our imperfections. As there is only one Christ there is only one Church. For any denomination to claim to be the whole Church is to divide Christ. He is one and it is the imperative duty of every Christian to work towards the fullest possible realisation of the Unity to which His Headship bears witness in His Church on earth.

The Church is Holy because it is separated unto God. There can be nothing which is a true part of its life which is not directed towards the adoration of Him. In Christ the election is perfected and the Church is utterly holy, pure from all which is not of God.

At various times efforts have been made to create a church which consisted of men who were perfectly holy. This is the action

of spiritual pride, it is not what the holiness of the Church means. The Church is Holy because Christ is Holy. It is in virtue of our communion with Him that we become separated unto God as He is. In Him we are already holy, and our sin is conquered and dead. Our sin is dead as ringed tree is dead when the last bit of bark has been cut out of the ring round the tree, the tree is irrevocably dead, but it may take several weeks dying. In Christ our sin is conquered, we have to accept the communion He offers us, and to express it in our lives.

"I can accept all you say about the Church but I do not see that it has any connection with the Church on earth as I know it. What relation is there between the churches I see and the ideal of which you speak?" This kind of comment is made again and again by the Church's critics. In face of such criticism it must be emphasised again and again that as long as men are on earth, creatures with bodies as well as spirits, so long must they strive to express in the media of time, space and matter, the spiritual ideas by which they are possessed.

The Church is seen in the churches. That her characteristics are so poorly revealed, that they appear often to be rather denied is the greatest tragedy of the human race. Her Catholicity will only stand perfectly revealed when all men are her members. Her Apostolicity only when her teaching sacraments and ministry are vitally continuous with those of all the past ages through the apostles to Christ Himself, her Unity only when she speaks with one voice and her sacraments and ministry are the same and universally recognised throughout the world; her Holiness only when all her members are perfectly at one with Christ in His complete self-dedication to God.

But her present reality remains in all those who try to give outward expression to their acceptance of Christ as Lord.

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What Does Religion Mean to Me?

MISS HUANG SIU-CHI

I WAS born in a Christian family, and was educated in the Christian schools from primary school through college. This shows that I have been in a religious environment from my childhood. Religion has really occupied a very important place in my life.

I shall not attempt to give a detailed account of my early religious experiences. Two little incidents in my life will serve to show what religion meant to me when I was young. When I was twelve years old, an unfortunate incident happened in the village where the village people had troubles with the soldiers. It was told that the village would be fired. The village was in a great commotion for the people were trying to leave the place in a very short time. Under such circumstances we were very much afraid too; my brother and I suggested to our father that we should also run immediately for our lives. But my father said: "Children do not be afraid, we shall

be saved." Before long the trouble was over. I now came to appreciate the calmness, the poise, and the courage of my father who has chosen the Christian ministry as his life's career. This little incident seems to have given me the impression that religion is a necessity to life, for it gives us strength and power not only to live an abundant life but also to be able to stand still when life is in danger.

Another incident happened when I was in the fourth year of my middle school. One day, my teacher, an English lady, said sternly to me: "Why don't you look at the time and ring the bell promptly?" This was a kind of school work for students. "I have done so," I replied, "if I do not ring the bell promptly, it is due to the clock which may be wrong." She was very angry and said, "How impolite you are! Do you think I have lied? I am disappointed about you....This is not Christian." I was of course very much displeased and discouraged. Two days later, she called me in again. This time she was very kind to me and regretted that she had lost her temper with me. She asked me to have a moment of prayer with her, but I did not listen to her long prayer, for there came to my mind very vividly the picture of what had happened two days ago. "This is not Christian" was a repeated admonition for the students, but, unfortunately, it became for the students rather a loathsome slogan to be heard so often. Many times, I became tired of being a Christian, because it seemed to me that a Christian had to have so many limitations and to give up so many things; in other words, a Christian had many taboos. Religious discipline was required of each student in those days, especially of the Christian students. I could not but join all forms of religious activities in the school and took an active part in the religious programs on the campus so as to fulfil my duty as a Christian in spite of all the unhappy experiences that I had.

Fortunately human nature involves change and growth. Before I came to the college, I was teaching in my mother school for one year. I am glad to say that in this year nothing was more valuable to me than to drive myself back to the rethinking of my own religious life. Continuously I have grown a great deal in the four years of my college life. Really, the more I become interested in religion, the more I entertain doubt on some religious issues. But the more I learn and the more light I get, it gradually dawns upon me that man is incurably religious. In religion we "live, move and have our being."

In the first place, to me, religion is an inner spiritual urge and not an outward compelling force. It is not simply some thing that is inherited from the older generation, but it is the experience of the individual acquired by the communion with God. I appreciate religious values because they are spiritual qualities on the highest level which will help to integrate my inner forces in the process of building up a more wholesome personality. Moreover, religion, is more or less a personal power with a practical purpose; in other words, religion is a way of life instead of merely a pious theory.

In the second place, to me religion is a personal relationship with God. I believe that God existed before he was discovered, He creates instead of being created. Therefore, God is not an abstraction of the imagination, but a real personality revealed through Jesus Christ in spite of being invisible and intangible. God is a Father to all peoples and loves all of us because He is LOVE. This revealing faith gives me a fundamental basis from which I approach many other problems of religion. Thus, prayer means more than self-meditation in solitary silence. It means the communion of the Spirit with spirits, that is we are talking to God not to the air. Again, worship is not simply the appreciation of art, if so, we have allowed art to take the place of religion. Of course, music, hymns and the like, bring out not only joy and appreciation but also aspiration and power from God; in short, worship is a kind of fellowship or brotherhood relationship in God.

In the third place, religion helps me realize what the meaning of life is. "What is the meaning of life?" This question is never out of date, as it was asked by millions of people in the generations of the past, it is again asked by people at the present time, and it will be continuously asked in the generations to come. Indeed, to know the meaning of life is extremely important to one's life. What kind of life one will live is also dependent upon what answers and explanations one gives to this question. But even the same question has been answered by thousands of people and thousands of times, yet there is still no single solution for this question. This is simply because no body can answer for anybody unless he answers it for himself. Religion is personal. it deals with the self, it is taught that we live neither in nor for ourselves but in God and for others. So we are not blindly struggling but there is the ideal for us to follow until we achieve the highest level of values. which is to obey the Will of God. Some people say, it makes no difference to one's life whether he believes in religion or not, therefore, religion is a secondary thing in life. But, to me, it makes a great deal of difference whether one believes in the Son of God or not because one's life will be enriched by living according to the fundamental or ultimate ends set by Jesus, that is 'self-transcendent' with the intrinsically good in God. Jesus said: "I came that they may have life and have it abundantly." Religion gives me an abundant life.

In the fourth place, religion is not only a way of individual life but of social life as well. Therefore, it helps to bring man into a closer contact with his fellow being. Some people say that we should emphasize the individual Gospel, while the others hold to emphasize the social gospel. To me, individual and social gospels should temper together as they are more or less in a twin-born relationship. The question is, then, how to help an individual to be socialized, as one is not to be good for the purpose of entering the Pine-Land in the future life, but to be good with good will to participate in any field of social life for building an ideal society, i.e., the Kingdom of God. A Christian is not isolated from society with lots of taboos for religion is a positive power and not negative, it is world-affirming instead of world-denying.

Finally, a matured and crystalline religious life is that of the one who possesses his religion by the "first-hand-experience," that is not given or transferred by somebody else, because he will not have a real religious life until it becomes his own. Only the one who gets the "first-hand-experience" will be a 'forty-horse-power' person, and he can carry on difficult tasks, because he has the mystical experience which is dynamic, powerful, creative and revolutionary. Undoubtedly, such religious experience will enable us to control our lower nature and come to the 'second nature.' Let me quote Dr. Rufus M. Jones' famous phrase: "The Beyond is Within," and Jesus', "The Kingdom of God is within you."

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A Brief Sketch of Pastor Z. T. Kaung and His Family

CLARA E. STEGER

STALKER, in his "Life of Christ," says, "We never know where a great beginning may be happening. Every arrival of a new soul in the world is a mystery, and a shut casket of possibilities."

Those of us who have lived long and watched with discerning eyes the unfolding of personalities, and noted the trend of events which have been set in motion by the waves of influence radiating from the lives of men, realize the full truth of these words above quoted.

Few generations have seen history in the making in such startling, and breath-taking force, as has the one which has witnessed China in revolution and in evolution. And in it all there have emerged certain personalities which have stamped the impress of their lives, their convictions, and their leadership, upon Home, Society, Country and Church far more profoundly than can be seen in the near perspective of present events.

Out of the fire and smoke and destruction of the Taiping Rebellion, there emerged two families from the wreckage of their homes and the loss of all their property, whose influences were to be far-reaching in their power for good in the shaping of the New China yet hidden in the mists of the years ahead. One of these families, after the vain effort to get together the small amount of cash necessary to enter a Day School, apprenticed their little son to learn a trade. The heart of this lad desired to study in the sacred learning so prized by his ancestors, and so he failed in the first two or three attempts. But "Necessity is a hard task-master" and finally the youth yielded to circumstances, and bent upon his work all the power of a splendid mind, and by the sheer force of character and intelligence, and with intense application, forged his way ahead in the Mason's Trade until he stood at the top-acknowledged a Master Workman.

To the other family, as it emerged from the terrible experiences of the Taiping Rebellion, had been born a baby girl, whom the mother in desperation at the thought of another mouth to feed-and that a girl-had, in the absence of the father, ordered it cast into the canal,

the awful fate which befell so many girl babies at that period. But the "Eye of Him who never sleeps" was upon that tiny "casket of shut possibilities" and the little life was rescued by the loving hand of the father from the water which had refused to swallow it up, and preserved for the great purpose for which God had called it into existence.

As the years passed, the boy who had learned the Mason's trade, and the baby who had been "drawn" from the water like Moses, were wedded. They prospered; for the husband had found a "help-meet" indeed. He rose to be the head of an independent business which stood high in the ranks of building contractors in the growing city of Shanghai. Six children were born to this marriage-four boys and two girls.

This was a deeply religious family, but they knew only the religion handed down by their ancestors. Every day strict religious ceremonies were conducted in the home, and on special occasions, the sons accompanied the father to the Temple for worship.

When the eldest son reached thirteen years of age he entered one of the Day Schools conducted by the Woman's Department of the Southern Methodist Mission, in which English was taught. The missionary in charge saw at once that here was an unusual type; friendly, approachable, and with rare qualities of leadership; this latter quality becoming more and more apparent as he mingled among his fellow students, even at so young an age. This gift was not manifested by any aggressive or self seeking attitude on his part, for he seemed wholly unconscious of any special "gifts"-but by the sheer force of his ability to see and do the right thing at the right time. He was always thrust forward to the responsibility of leadership, which he assumed without seeming conscious of doing any thing unusual. By this spirit of willing service and thoughtful kindness and courtesy, and his real ability to meet and successfully handle, whatever situation emerged in the varied life and play of the school, he grew into the confidence and love of his teachers and fellow students.

The study of the Bible was a part of the Curriculum which every pupil must take, with attendance at Sunday School and Church. When thru the Bible study, this boy, of whom we are writing, was brought face to face with the claim of Christ's superiority to all religious teachers who had been before Him, he resented this claim. "Why should Christ claim to be greater than Confucius, China's great religious teacher?" he asked, indignantly. With genuine sincerity this keen, analytical mind was thinking through the things he was studying, and weighing these claims. So the Bible Class became a forum-a place of argument and discussion-at first strongly offensive on his part, then defensive. Seeing what this personality and mind would mean, for or against, the cause of Christ, his teacher threw her whole heart into the work of winning him into a convinced faith in Jesus Christ, as not only greater than Confucius and all other leaders before Him, but to know Him for himself through personal experience, as his Lord and his God. So she was driven to her knees, and into the Presence

Chamber of the King, and Father Almighty, through whom alone she had the joy of seeing opposition gradually fade into defensive tactics, and later there developed a deep conviction of the truth, but not admitted.

Two or three years thus passed. A prayer meeting was held every Sunday afternoon for the boys who wished to attend. And, on one of these occasions, while the group was kneeling in prayer, Kaung Zang Tse and Jesus Christ met face to face, and a soul was born into the Kingdom of Heaven. He sprang to his feet, his face radiant with joy, and there in the midst of his fellows he confessed his faith in the living Savior he had found. From that hour his face has been steadfastly set "toward the mark for the prize of the high calling of God in Christ Jesus."

His experience with his family, when returning home he immediately confessed his faith in Christ, and announced his intention of at once uniting with the Church, and giving his life to the work of the Christian Ministry, and their opposition for years, is too long a story to give here. But suffice it to say that all the opposition which he met from family and friends-and it was very real and soul testing-only served, under the blessing of God, to drive the roots of his faith more deeply into the soil of a sure and vital communion with God in Christ Jesus.

"The individual believer may be far from sanctified at the time God begins to use him, for sanctification is a process which only begins at conversion." And so it was with Kaung Zang Tse. He had the same human weaknesses, and habits formed through previous years, to meet and overcome, such as we all face at this great turning point in our lives; but we are not all as courageous in facing them and having done with them once for all, as he was. To give one instance which illustrates his method of dealing with the whole. He had been an inveterate smoker up to the time of his conversion. He cut it out absolutely from that hour. He settled many another problem in the same heroic way. His face was set steadfastly heavenward, and while his progress had its "ups and downs," like all who seek the heavenly way, the "downs" have always by the grace of God, sooner or later, led to fuller victory and a deeper surrender to the will and purpose of God for him and his life. And so he has grown and developed in Christian experience and ripened in spiritual power and perception, and today, many throughout China, in high places, and in the lowly walks of life, have come under the influence of his ministry, and many through his preaching have been led to know and follow Christ.

His service to the Church and Christian Community has been wide and varied; since the gift of leadership manifested in his early schooldays, has continued and matured with his manhood. Through years he served on many committees, local and national. He was Chairman of the Student's Volunteer Movement, and one of its chief inspirational leaders, through its existence. He served on the N.C.C. through a long period, and also for years on the Y. M. C. A. National Committee. For many years he has been the Chairman of the Chinese Home Missionary Society. He is now serving as

Chairman of the Board of Managers of the Nanking Theological Seminary; Chairman of the Board of Trustees for the Soochow University; Chairman of the China S. S. Union; and, from its beginning, he has been the Chairman of the Executive Council of the Southern Methodist Mission in China. He has been sent three times to the United States as the Delegate of the China Conference to the Methodist Centenary, and the General Conferences. He was elected a Delegate from the China Churches to the Jerusalem Conference, but circumstances prevented his attending. These and many other calls of like character, in addition to the regular work of a full pastorate, always in the important centers, have made up the sum of his ministry. Thus with the increasing experiences of his mature life, and an ever broadening service, we look to him for a still greater ministry in the deeper things of God and the Spirit.

Of his father's family the majority have united with the Church. But his father still holds on to the faith of his ancestors. His mother has long ago given her heart to God; his oldest sister is an earnest Christian and the center of a Christian home. His younger sister early joined the Church and is rendering a most valuable service as the Principal of the Laura Haygood Normal School for Women, at Soochow, Kiangsu. She is also serving on many of the Educational Boards and Committees of the Mission. Of his brothers, two are associated with their father in his business. The youngest brother is a lawyer in active practice in Shanghai.

Dr. Kaung has seven children. He was married at the age of nineteen to a young woman who had never heard the Gospel, and who, for several years, was much opposed to it. It was an engagement made when they were children. But the young wife ultimately joined the Church. Through timidity, she has not been active in Church work, but she has lived the part of the Pastor's wife at home, and has faithfully and most efficiently, managed her home and brought up her children to be a credit and honor to their father and mother and to Church and Community. And in the midst of her "busy round of household cares" she is never too busy to lend a sympathetic ear to the many "tales of woe" which it is the lot of the Pastor or his wife to hear; and many are they who go from her door helped and comforted. In her home and sphere, she is as much serving "in His Name" as her husband in the wider field outside. Had she received the educational advantages which her daughters have had, she would have made a brilliant record; for she has been blessed with "a strong mind in a strong body," and is of a most practical turn of mind. Dr. Kaung owes her much in the success of his work, through the burdens lifted from his heart and mind by her efficient help in the home.

The children are all Christians. The two eldest sons are married and in business. These are married to educated Christian women and have Christian homes. Dr. and Mrs. Kaung are the proud grandparents of four grandchildren. The third son is a preacher; deeply consecrated and wholly yielded to God. But he is not in the ministry of the Southern Methodist Church. The fourth son-now seventeen years old- enters the Soochow University this Fall, in the Pre-Medical

Class. He is also deeply interested in Music, especially giving his study to the piano. He is active and athletic-excelling in swimming. He is also an active Christian. The eldest daughter, after several years of teaching, is now in America for further preparation for her profession. The second daughter has just graduated from the Arts Department of the Soochow University with honors, and is this Autumn teaching on its staff. The youngest is only a small girl of ten, and is full of promise for a useful future.

Here we have a beautiful Christian family and home, two members of which are actively proclaiming the Gospel of Salvation through Christ; and the others are living and demonstrating its power. Truly "God's ways are not our ways, nor His thoughts our thoughts". When we realize that all of this transformation has, by the grace of God, come from the life of one "drawn out of the water"; one as good as dead-the dear little rescued baby girl-who thus was brought back to physical life and to spiritual life, and so has been used of God in this wondrous way through her son, her daughters and grandsons and grand daughters, we can only exclaim, "What hath God Wrought!", and to him give all the praise and glory.

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My Christian Experience and Present Views of Christianity for China

Z. T. KAUNG

THE central and glorious Theme of Christianity is Christ. Without Him, there can be no Christianity. A Christless religion has neither the means to destroy the forces of evil, nor the power to make wayward and sinful human beings, the children of God. To me, Christianity is not a form of Organization, a collection of Rituals, a set of Laws, a statement of Beliefs, important as they are, but it is Christ who is Life, and who is the power of God unto salvation to men. It is the "thing that matters the most," and it therefore concerns every human being vitally. It is not something that a man can afford to live without.

There are two ways of coming into the knowledge of the Christian Truth: one is through the door of intelligence, and the other, experience. Both are essential and important. So the head without the heart is fatally cold, but the heart without the head is dangerously hot.

The foundation of my Christian life was laid during my school days. Mentally, I had acquired much through hard study. But Christ was a Savior to me, more in the sense of His greatness in personality and work; and of His matchless sacrifice on the Cross; more of a perfect Example of manhood—the greatest Personage in history—than a personal Lord and Master of my soul. Like John Wesley I was trying to convert others while I myself had not yet gone into the deeper experience in Christ. I was also, as was Apollos, instructed in the way of the Lord; and being fervent in the spirit I spoke and taught diligently the things of the Lord, "*knowing only* the baptism of John." While I was conscious of the fact of my

great lack of the deeper, vital experience and was laboring under great burdens, I was longing for a real and living experience such as Isaiah and John, Luther and Wesley had. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life;" to know Him thus, became the desire and burden of my prayers. The wonderful and merciful Father answered my prayers in a most blessed way. During a great revival which was touching the hearts of many thousands, I, myself was heavily burdened with the consciousness of my own sin, and the ever greater longing for a full life in Christ. After much agonizing struggle and prayer, I, one morning at the breakfast table, heard distinctly as if some one were giving the command, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of Glory shall come in." Silently, thankfully and tearfully, there, and then, I opened wide my heart to welcome the strong and mighty God, the Lord of hosts, and King of Glory. Life and ministry from thence forward took on a different quality, and was lived on a different plane. Yes Jesus Christ, my Lord, is no more some great personage in history, but is my *living* Savior, who is my Life and my All-in-all. The fundamental emphasis of the teaching of Christianity is, therefore, not on a mere code of ethical and moral rules; but on the dynamic for the reproduction of Christ-like lives. "Christ in you, the hope of glory," gives the all important secret of Christian living. This fact is further proved by the words of our Lord, "I am the Vine, ye are the branches. Abide in me and I in you. Without me ye can do nothing." Are we not called to share the same richness of character, power, victory and life, with our Savior? "It is wonderful to be a Christian" and most honorable to be a preacher of this ever blessed Gospel of the "Son of God" and "Son of Man."

When Christianity centers around such a Christ and truly expresses itself through the Church—it will yet make the greatest and best contributions for China and her vast population of 450,000,000.

China has all the material resources, intellectual possibilities and great man force, but she lacks motive power. This can only be supplied by Christianity. The New Life Movement had its birth in the hearts of a few Christian leaders, whose vision was quickened by the power of the Spirit of our Lord, Jesus Christ. I believe with all my heart that when this power is applied to the individual, the home, the schools, industry, commerce and govenment, it will transform the whole fabric of national life and produce a new and virile China. And this power can be applied through the ministry of the Church *in every department of work.* Here lies the Churches' great and unique opportunity to help in making a new China. But in order to measure up to this God given opportunity, she herself, must be fully possessed of the spirit and life of Christ and she must also be willing to put aside all hindrances, at any cost, to perfect cooperation in carrying out God's plan for China.

The Program for the Social Reconstruction, as preached by the Lord in St. Luke 4: 18-19, must be made clear by the Church as a gigantic piece of work for humanity, in order to capture the

imagination, the mind, the heart and the will of the young people, and to serve as a clarion call to them to follow Him. Men of character, education, vision and the Spirit of Christ, we must have to spread this Gospel. John Wesley once said, "If I could get hold of one hundred young men who love nothing but God, and who fear nothing but sin, I could capture the world in the present generation." Therefore, if the Christian Church in China, through the Educational Institutions, Homes and Pulpits, can lead the young people to fully appreciate the program, and deeply respond to the Spirit of Christ and freely give themselves to this greatest and most important task, they can not only save China from the threatened disaster and lay the foundation for a new China, but also help to build a new world.

When we review the history of the Church in China for the last hundred and more years, we marvel at the great achievements made in education, medicine and evangelization; and at the forces of Christianity which have worked silently and deeply upon the thought and life of the people. Our hearts are full of deep gratitude to God and we are more than encouraged. But the greater work is waiting for us. "Greater things than these shall ye do." Shall we attempt the greater things for God? *China must be evangelized, for* her own salvation and for the peace and the safety of the world. Let His spirit, be our spirit, His mind, our mind; namely, we, both missionaries and natives, be *one* in Him, then we will be empowered to accomplish the great and unique task before us.

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A Modern Schoolmaster*

E. R. LAPWOOD

THERE still persists in the minds of many people the picture of a schoolmaster as a fierce dogmatic man, whose occupation is thrusting formulae into the receptive brains of obedient students, and whose chief joy in life is a University Scholarship. The schoolmaster with his loud and sarcastic voice, emphatic assertions, and feeble jokes which he has come to think funny because of the obsequious applause of his classroom-full of little yes-men—this is a caricature which we all know.

The modern schoolmaster does not conform to this caricature. His ideals and behavior have changed since Dickens' days, and it is important that people not engaged in teaching should understand how they have changed. Anyone who has a family or who likes children must want to know how they are going to be treated at the time when their character is being formed. Are their teachers doing the best things to make them into fully developed and responsible people, living abundantly, or are they turning out unimaginative, repressed, or spiritless conformists, by the process which C. E. Montague has described in "Rough Justice"? The relationships and ideals which we teach in school, our students will carry into society; our school portrays in miniature what we aim at for the nation and for the world.

*A broadcast address.

The modern schoolmaster, in the first place, does not consider study or learning as an end in itself. We had rather produce a boy who played games keenly with a good spirit than a boy who could understand the Theory of Relativity and cared for little else. In the same way other school activity takes value not as an end, but as a means of progress towards our ideal. The ideal may be stated thus: We want to produce men of integrity of thought and action, men ready to sacrifice their personal interests for the service of their fellowmen, leaders who by the quality of their life can be used by God to change the ideals and strengthen the wills of others, and to bring into vigorous reality the implications of the teaching of Christ in their own daily work.

In what follows is set out a method of achieving this ideal, a method which is being found to work. It is slow and demands true Christian discipline on the part of the teacher, but the cost is nothing in comparison with the joy of achievement.

In one of H. G. Well's books occurs the following passage, where a schoolmaster is talking about the teaching of religion.

"If a little boy has grown up in a home, in the sort of home which might be described as God-fearing, if he has not only heard of God but seen God as a living influence upon people about him, then—then, I admit, you have something real. He will believe in God. He will know God. God—simply because of the faith about him—will be a knowable reality. God is a faith. In men. Such a boy's world will fall into shape about the idea of God. He will take God as a matter of course. Such a boy can be religious from childhood —yes.....But there are very few such homes. For all other boys, God, for all practical purposes, does not exist. Their worlds have been made without him: and if he is to come into their lives at all he must come in from the outside—a discovery, like a rushing mighty wind. By what is called conversion. At adolescence. Until that happens you must build the soul on pride, on honour, on decent instincts. It is all you have. And the less they hear about God the better. They will not understand."

Nearly every Chinese boy belongs to the latter category of boys to whom God means nothing, and so we begin by taking the instincts of a boy and building them up around a set of ideas to form sentiments, which shall later become his dispositions and so guide his conduct. Among the most important of these ideas are those of intellectual sincerity, the dignity of labour, the team spirit, the service of society. So for example, if a boy is overinclined to study, we persuade him to become a teacher in the People's Night School; if his liking is for games and exercise, we take him out to work in a country village where the enjoyment of physical labour is linked with an experience of service, and discovery of the needs of the farmers; if he has a desire to show off and assert himself, we encourage him to help organise games for factory workers.

We try to get across the idea of the dignity of labour not by talking about it, but by setting jobs, such as making paths or cleaning rooms, for the different classes, and utilizing the competitive spirit as an incentive. Intellectual honesty can clearly be

taught in the classroom, and in various study groups. Such ideas as these have been carefully worked out in their fullest application by the National Committee for Christian Religious Education with material from Professor Stowe.

Dr. Crichton Miller, the English psychologist, has said "as far as school religion goes, there is no more hopeful sign than the development of the idea of service." We have found that, in practice, boys do respond to this idea; as we try to set an example, they willingly follow; as we point out tasks to be done, they are ready to shoulder the responsibility. As this happens, we are succeeding in our first and essential step—the building of an ideal which shall stimulate their wills to action.

It is quite clear that this result does not come about through preaching at the boys—nothing could be less useful. They will not be made zealous by commanding; but they will be infected by an enthusiastic and sincere atmosphere of service. We find what is obviously true—though disregarded in most English Schools,—that our influence increases as we come nearer to our boys: we play with them, discuss current problems with them, learn about their homes and their ambitions. Heavy paternalism and magisterial dignity are out of date; we have found that humility and sympathy are more powerful tools for the schoolteacher. Our ideal is not to be "a brute, but a just brute" as a famous nineteenth-century educationalist was described. We think it more important to see a high vision of what a boy may become than to be able to scold him accurately for what he now is.

Questions put to students in China have shown with convincing statistics that the biggest influence for good in a student's life is his friendship with a teacher or a classmate. He is at the formative period in his life and is most susceptible to that method of suggestion wherein lies the power of friendship. The suggested ideal will be conveyed less by word of mouth than by the teacher's attitude to life and the force of his example. As he proves his belief in physical fitness by keeping fit, in labour by rolling up his sleeves and getting down to work, in service by going out to help others without thought of his own convenience or comfort, in love by treating boys and servants with true respect for their personalities, so he will find that a set of Christlike ideals forms naturally in the minds of his friends the boys, ideals which shall develope into a force to inspire their wills to Christlike action.

When in such ways as these we have built up in our students high ideals for personal life and the service of humanity, our work is already producing a most desirable and valuable result,—but it is not complete. We are now ready for what H. G. Wells called "God coming into the lives of the boys from the outside—a discovery, like a rushing mighty wind."

Crichton Miller says:

"It is my conviction that to most youths between the ages of 18 and 22 the divine vision appears. If it be our hope that the boys we have taught may, when each one sees the vision, make the great

adventure, it is our business to prepare them with teaching appropriate to their development for that supreme decision. For it is certain that no unequivocal response is to be expected of those who still think of themselves as sheep following a shepherd, nor of those who have been taught that herd conformity is the way of salvation, nor yet of those who believe that the highest flights of the human spirit are incompatible with reason and logic. Rather should they have already learned that comfort, security, companionship, and caution may all have to be sacrified when the challenge comes."

Face to face with the high ideals which our boys have taken for their own they come to feel a sense of need—need for a more honest or disciplined life, need for the power to *do* the courageous thing, need for steadfastness in difficulty, need for power to influence their fellows and change the hearts of men.

We may not see this need—they will not tell us unless they perceive us to be very deeply sympathetic toward them—but it is always there, and ours is the responsibility of leading them to the answer.

We know the answer. For we have found that in the act of putting God into complete control of our lives we have found victory, confidence, direction, and power: we know that this was no mere emotional act but a clear and calm decision of the will. We had to make that decision in the face of the moral standards of Jesus, conscious of the discipline and restitution involved, and we must not let our boys off with anything less. A watered-down Christianity is unworthy of consideration—in any case no boy will respond to its unadventurous appeal.

This is at once the privilege and responsibility of the teachers of a Christian School, to be undertaken individually and as a team, that they, having laid the foundation of ideals shall see that the students do not fail when they come to the time of decision to live fully by those ideals. Each teacher is able to do this, if he is ready to face for himself the cost of living a life disciplined and controlled by God in every detail. It is possible for us, ordinary people, to be so in tune with God that He can use us to bring our students or our friends into a living relationship with Him.

When a boy has decided that he will put his life under God's control, we have the further joy and responsibility of his teaching and encouragement until he has come to that experience of continued fellowship with God which shall make him a leader of men, and able in his turn to bring others to accept the ideals and the challenge which he himself has accepted.

Here then is the picture of a modern schoolmaster—a friend who slowly builds up a high ideal, and at last brings his students to decide to live as completely as they know for God. It is a long way from that stern and austere figure who used to be the model. Yet it seems to be nearer to the character of Jesus, who was himself the supreme teacher, who taught in humility, friendship, and kindliness, and who said: "You call me Teacher and Lord, and you are right: that is what I am. Well, if I have washed your feet, who am your

Lord and Teacher, you are bound to wash one another's feet: for I have been setting you an example, that you should do what I have done to you."

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Who Pays for the Schools?

GEORGE WARREN HINMAN

PART I

"THE essentials of governmental function are education and food supply," said Sun Yat-sen, founder of the Chinese Republic. In line with his teachings the platform of the Kuomintang party contains this statement. "Universal education will be effectively carried out." Since the unification of China under the Nationalist government two national educational conferences, in 1928 and 1930, have been called to direct this educational program. The new draft constitution for China, now being submitted to the people for ratification, makes the following provisions: "All children of school age shall receive free education," and proceeds to implement this promise by specific directions, as that fifteen per cent of the national budget (the Kuomintang party platform said thirty per cent), and thirty per cent of the provincial budgets, shall be assigned to education."

"Previous to the establishment of the republic," as a prominent educator has said, "popular education was left almost entirely to private enterprises and public charity." But even under such private support of education there was a remarkable growth of an educated class, due to the natural selective process, which encouraged those with moral energy and intellectual ability. Although eighty per cent of the population of China are still admittedly illiterate, there were undoubted values in the old system, as judged by the men it produced and the honor in which education was held by all.

In the report on middle school education in Kiangsu province, in the China Educational Year Book for 1931, there is the frank and interesting statement about the Christian schools: "Before the district and provincial schools had been established we depended upon the private schools for the education of the province. The majority of these schools were established by foreigners, and were something like preaching places. But, though they could not escape a religious coloring, their finances were adequate and their buildings were unusually large, and they had perfect equipment and good management. They were better than all the other private schools." In a few other centers the writers of local reports specifically acknowledge obligation to the Christian schools as pioneers of education.

The tremendous progress that has been made since the establishment of the Republic, and the acceptance of governmental responsibility for public education in fulfilment of the promises made, is shown by the expenditure in 1930-31 of two hundred and eighteen millions of dollars, Chinese currency, for all educational purposes; of which 71% was from governmental appropriations, national, provincial and

local. Private agencies still furnished sixty-five million dollars a year expended for education through privately-established schools, which enrolled 23.6% of the elementary students, 36.5% of the secondary students and more than half of those in higher institutions throughout China. In March, 1936, member of institutions of higher learning in China, had increased to one hundred and ten; 42 universities, 38 colleges and 30 special professional schools.

It is probable that the bulk of the privately-established elementary schools are still locally supported by the wealthier classes in the districts, according to the old and honorable tradition of patronage for education: while about 27% of the privately-established secondary schools are connected with the Christian mission in China, and thirty per cent of the privately-established universities and colleges. Cressy,[1] gives 13 higher institutions, with 5718 students, under Christian missions, and 259 secondary schools, with 44,032 students of middle school grade, out of a total of 33 privately-established higher institutions, with 20,732 students, and 970 secondary schools, with 177,423 students, as reported by the Government. In 1936 the number of privately-established colleges and universities registered with the Government had increased to 44, with 9 additional private schools of higher grade.

The vision of China's educators is not, however, limited by the more than tenfold increase in attendance in the modern schools, elementary, secondary, higher and normal, since the founding of the republic. The Second National Conference on Education in 1930 outlined a comprehensive plan of expansion and improvement, including a twenty-year program of obligatory (compulsory) education for forty million children of school age, giving each four years of schooling, with a five-year plan for training one million four hundred thousand teachers and providing a million class rooms. Also they proposed a six-year plan for adult continuing education, and the elimination of illiteracy of all persons from 12 to 50 years of age, with the training of special teachers for such work, and the provision of sufficient class rooms.

This proposal may seem to be a "counsel of perfection;" but it was made only after careful and detailed consideration of the cost involved. No less than five and a half billion dollars is the minimum estimate to carry through this program, of which the Central Government is expected to spend about two and a half billions, the city and county governments slightly more, and the provincial governments more than six hundred millions.

The financing of this great plan, which includes, in addition to the tremendous increase of enrollment of pupils and the anti-illiteracy classes, also a reorganization and improvement of the present elementary, secondary and higher schools the development of social education and the extension of educational opportunities to overseas Chinese and to the outlying dependencies,—this program is indeed a challenge to all who love their country, and believe that national

1. Bulletins 33, 1935, and 36, 1935, China Christian Educational Association.

salvation must come through education. The objective is clearly defined by China's educationalists in a pronouncement of the First National Conference on Education, in 1928, as follows:

(1) To promote nationalism, education shall seek to instill into the minds of youth a national spirit, to keep alive the old cultural traditions, to raise the general level of moral integrity and physical vigor, to spread modern scientific knowledge, and to cultivate aesthetic tastes;

(2) To attain democracy, education shall seek to inculcate such civic virtues as law-abidingness and loyalty, to teach organizing ability and a spirit of service and cooperation, to disseminate political knowledge, and to inform the people of the true meaning of liberty and equality; and.

(3) To realize social justice, education shall seek to develop the habits of manual labor and productive skill, to teach the application of science to everyday life, and to enlighten the people on the interdependence and harmony of economic interests of various classes."

Some of the chief problems of financing China's ambitious twenty-year educational program are the questions of dependence on tuition, on direct or indirect government taxation, or on private gifts for endowment or annual support of the schools. The first National Conference on Education approved a proposal for the complete abolition of students' fees as a source of revenue, and this policy has been accepted by the national and provincial departments of education, and is being put in practice as rapidly as possible. Kiangsu, one of China's richest provinces, took the initiative in abolishing tuition charges in the secondary schools during 1935, and Fukien will follow in the fall of 1936. Shantung is raising six hundred thousand dollars to provide free education in that province. The reason for such abolition of all tuition and student fees is, partly, the tradition of free or "righteousness" elementary schools, which have always been regarded as a work of merit, and also because of a rather doctrinaire theory that education must be free and universal in a democratic country.

The main dependence for carrying out this tremendous and very necessary program of educational advance seems to be placed by the educational theorists on funds which are to come mainly through direct or indirect taxation and the conversion of public property to educational uses. Elaborate arguments are presented to show that it is practicable for governments, national, provincial and local, to provide the necessary funds for buildings, equipment and maintenance. Probably it is quite within the possibilities that the people of China should support through taxation an adequate educational system, in spite of the general poverty, and the terrific cost of civil foreign aggression, mutiny and banditry, heavy domestic and foreign loan service, and great natural catastrophes, floods, droughts, earthquakes and consequent famines.

"To the ordinary man", as Dr. R. Y. S. Cheng says in his book, "The Financing of Public Education in China,"[2] "the two fundamental causes of economic crisis are economic imperialism and internecine warfare," but "to the school man the general lack of enlightenment of the population through education is a cause still more fundamental." China could undoubtedly support the proposed educational program if its people were educated to prevent the present tremendous waste of national resources, and to voluntarily give the necessary funds to secure this most important element of national strength. Another tremendous loss of resources is the waste of trained personnel, educated at great expense in the costly higher schools, and then allowed to stand idle, or refusing to accept modest positions, when the twenty-year plan of education calls for nearly a million and a half new teachers. Nearly ten thousand of the graduates from the 108 higher schools in China for 1933 and 1934 are still jobless. Men say, "Why educate others when these are not employed?" But why are they not employed? The need is greater every year for teachers to carry through a program of universal education.

The twenty-year plan of education includes agreements for proportionate payments from national, provincial and local governments. But it is well known that political promises for support of ideal ends are rarely fulfilled. Not to go outside of China, the provincial department of education in Kiangsu found in 1932 a sharp decrease in the tax collections for education, and had to borrow large sums to pay its teachers, recalling the similar difficulties in the great city of Chicago a few years ago. In the same year the commissioner of education of Honan province resigned owing to the failure of the Central Government to fulfill its promises concerning educational funds for that province. The Central Government has never, up to 1935, budgeted more than 3.27% of its income to the ministry of education, and in 1931-2 only about half of the budget for education was expended, actually 1.48% of the cost of the national Government. In the budget proposed for 1936-37 the amount for education is 4.94%, for loan service 23.5%, and for military affairs 32%.

Since the establishment of the nationalist government in Nanking the provinces have increased their educational budgets materially, averaging in 1932 about 18% for education in twenty provinces and five separate municipalities. It is estimated that at present the total cost of public education in China constitutes about nine to ten per cent of the national, provincial and local government budgets.

Little attention seems to have been given in the plans of Chinese educationalists to the support of education by private gifts and endowments, although it is such an important factor in the United States and Great Britain, and is historically so common throughout China. Forther, the idealistic notion of remitting all tuitions and students' fees may have been adopted with too little consideration, snice the experience of China as well as of western lands has shown that the boy who has to struggle for the opportunities of education has generally made the best use of them.

2. Commercial Press, 1935.

In the United States, which is certainly democratic in its attitude toward educational opportunities for all, student fees in 1930 comprised 6½% of all public and private educational income, in spite of the almost universal opportunities for free elementary and secondary education, and the very great private endowments for higher education. Throughout all China, in 1926, the estimated share of tuition in the educational income was 18½%, a considerable gain over the ten per cent reported in 1910. This indicates an increasing readiness of patrons to pay tuition for the children.

Although practically all the nationally and provincially-established universities and colleges in China charge some tuition it is usually a nominal amount, averaging only 2.65% of the eighteen million dollars total cost for the fifteen national and eighteen provincial higher institutions reported in the educational statistics for 1930-31. About sixteen million dollars of their support came directly from taxation and customs receipts and internal revenue.

Among the thirty-six privately-established higher institutions throughout China all charge tuition, several receiving as much as eighty per cent of their income from student fees, and one professional school making a profit out of tuitions. Of the nearly thirteen millions expended for the private higher institutions in 1930-31 the average is about twenty per cent from tuitions, and sixty per cent from private gifts. Omitting, however, the figures for Peking Union Medical College, which greatly overweight the average (representing an expenditure of over three and a half millions for annual cost, and a tuition income of only $14,300) the average for the rest of the higher institutions privately-established is over twenty-eight per cent from tuition and nearly forty-eight percent from private contributions, with sixteen percent from endowment income. The eleven Christian colleges and universities registered with the Ministry of Education when these figures were compiled in 1930-31 (St. John's University, Hua Nan College and West China University not yet registered), showed a total annual cost of $4,700,000, with an average of 16¼% income from tuition receipts, varying from 60% in Soochow University and 52% in Shanghai University to 6.4% in Fukien Christian University and 2.2% in Hackett Medical College. These Christian colleges and universities received during the year more than two million dollars in private gifts, and one million six hundred thousand dollars in endowment interest and sundry receipts. It would be most valuable if we could know how large a proportion of the gifts came from Chinese friends of the schools.

In the city of Canton many excellent middle schools are supported entirely from tuition, and it is probable that most of the better Christian middle schools all over China receive a very considerable part of their income through receipts from students. The middle school of Lingnan University in Canton receives annually $153,000 in tuition and student fees, and another Canton middle school receives $130,000. In the province which has abolished tuition in government middle schools one Christian middle school receives

$127 per pupil per year, and still attracts three hundred students. In Peiping there are two middle schools which receive $65,000 and $103,000 respectively in annual tuitions and fees.

Among 133 middle schools reported by Dr. Cressy in the 1933-34 report of the China Christian Educational Association there was an average income from tuition of more than $18,000 for each school. Omitting many of the smaller and weaker schools which still receive considerable sums from mission boards, the average income from tuition of the well-established Christian middle schools is probably very much larger.

There is now a marked tendency, as a result of financial conditions in America and England, and in accordance with a definite educational policy, to press upon the Christian middle schools a large share of their own support, either through tuitions or through local gifts and endowments. Thirtythree of the Christian middle schools reporting for 1933-34 received no subsidy from their mission boards. Many of the largest Christian schools in Peiping receive little or nothing from outside sources. While there are still Christian middle schools in China which receive an average subsidy of about fifteen thousand dollars a year ($4500 gold) from a mission board, the bulk of the schools appear to be largely dependent on tuitions.

The cost of the Christian colleges because of their larger per capita cost, must be met mainly by subsidy or endowment income. The Layman's Report mentions among the colleges "here and there a little endowment"; Cressy reports only sixty-five thousand dollars endowment, all told, for twenty-nine Christian middle schools reporting on the subject. This amount would scarcely be sufficient for one large school, in addition to liberal tuition fees. Plainly it would be suicidal for Christian schools in China to give up charging tuition.

(To be Continued)

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In Remembrance

CANON GEORGE SIMONS

CANON George Simons was Treasurer and senior missionary of the Canadian Church Mission in the diocese of Honan. He was educated at Trinity College, Toronto and was ordained priest in 1910. Shortly after that he came out to China and for several years was principal of St. Andrew's Boys' School, where he continued to teach until his death in September 1936. In 1926 he was appointed Canon of the Cathedral and he acted as Treasurer of the Mission for very many years past, for which his clear head and accuracy well-fitted him. But these gifts ranked as of small account as compared to his extraordinary kindliness and sympathy, which drew many friends to him and he had a deep spirituality which made him a power for good amongst all with whom he worked.

Our Book Table

SHAPING THE FUTURE. *Basil Matthews, Student Christian Movement Press,* 3/6.

"Has there ever been a generation of men," asks Mr. Matthews, "gazing into the future with such passionate intensity as is ours, and wondering whether it is charged with tragedy that cannot be averted?" Such dark shadows lie upon the present, it is hard indeed to resist the inference that the future holds most sinister events. Moreover, so many men are feeling impotent. The future seems to be being shaped relentlessly by forces which are beyond human control: a sense of "helplessness" which is reflected in beliefs about "hidden hands".

Hence the first question to be asked is *"Can* we shape the future?" A question which is answered emphatically in the affirmative. To the fatalistic creed, Mr. Matthews opposes a robust Christian faith that God surrendered men could yet shape the future into splendour, for it is man himself who is the maker of history. But the task calls for "a new alignment and strategy of the Christian community" as well as a deep personal consecration. It is paganism on a world front that is the menace. "The nation-state as absolute is pagan, for it denies the sovereignty of God and His moral law. The development of Communism and the desire for a planned cooperative classless society of workers is in many ways congruous with Christianity; but when Communism says that the ruling force in the world is economic determinism, that economic forces are all-powerful and irresistible, it elevates a powerful but still only relative thing to the place of the absolute. So it is when the machine becomes the tyrant instead of the slave of the spiritual and moral, and when our own personal pleasures dictate the terms on which we live and control our human relationships. The Christian community across the world, face to face with these ultimate paganisms, is set the revolutionary adventure of dethroning them from their despotic sovereignty." What such paganism actually and practically involves is illustrated with a wealth of vivid material for which the author has long been noted.

In face of this threat to the spiritual values of life there must be pursued, by Christian communities in cooperation on a worldwide front and with the same fearless devotion as characterises the Fascist, Nazi or Communistic devotee, a programme based upon the principles of Christ. The nature of this programme is clearly and challengingly indicated. There then follows a rapid survey of some world enterprises of Christianity now in being. If this section of the book should seem the weakest, the fault is not the author's. He cannot make bricks without straw. And while he has done his best to make some of our Christian organizations look imposing—nor should they be belittled—what realistic observer of the titanic forces moulding our world today can feel other than acutely disturbed at the comparative feebleness and disunity of the opposition. It is to be hoped that "Shaping the Future" will be widely read, both in English and in other tongues. For, as the preface quietly says, "unless we, the rank and file, can with intelligence and passion each take a creative share.....no Christian revolution on a worldscale is possible, *and anything less than that spells disaster.*" H.G.N.

A PLACE IN THE SUN,—*By Grover Clark. Published by The Macmillan Company, New York., 235 pages; price* U.S. $2.50.

"This book", the author tells us in the first paragraph of the Preface, "is the result of an attempt to get from the actual records an

answer to the question: Do colonies pay? Most emphatically the answer is 'No'."

Colonies provide an outlet for surplus population; the possession of them increases trade; the control over them gives access to raw materials not otherwise available and therefore assures profit in times of peace and greater security in time of war. These are the basic reasons inevitably advanced by imperialistic nations for colonial expansion. The author of this book, Grover Clark, who was born in Japan and for a number of years engaged in newspaper work in Peiping, takes up each of these claims and in each instance by a compelling array of factual data refutes these contentions. Britain, France, Germany, Italy and Japan (and in several instances America, Belgium and Holland) are put on the witness stand and the factual evidence refutes those contentions.

First, only a very small number of people, compared either to the population of home or to the whole number of those who emigrated, have gone to territories over which the colony-holding powers had political control. The emigrants have gone where there was room, opportunity, political or religious freedom. Very clearly emigration has not followed the flag.

"Second, political control has given only a little trade with the colonial regions which the controlling country could not have secured without that control. Furthermore the profits on all the trade with all their overseas holdings have not been anything like enough to cover the costs in which possession of the colonies has involved the holding countries. Germany and Italy, in fact, spent more on their colonies than the total value of all their trade with them; Italy very much more.

"Third, political control has not given nor can it give substantial advantage in access to raw materials in time of peace; in time of war, access to essential materials, whether the sources are located in or out of colonies, depends not at all on political control over territories but on control of lines of communication with those sources."

The first part of the book gives a very interesting sketch of western and Japanese expansion which forms a fitting background for the development of his main thesis. The last part of the book; The Way Out is not as convincing as we wish it might be. The specific proposal is made that the countries with colonies in Africa, "pledge themselves to the League of Nations to maintain in these colonies complete economic equality for all and give the League the right to nullify any action which they may take in violation of that pledge." This evidently was written before the impotence of the League was so glaringly disclosed in her inability to discipline Italy.

The book is replete with charts and tables and statistical data and withal is able to maintain the sustained interest of the reader. Anyone interested in Japan's colossal adventure in colonial exposition and imperialistic aggresssion should by all means read the book. We would particularly recommend it to the thoughtful perusal of Japan's war-lords and empire builders. A.R.K.

ANNUAL CUSTOMS AND FESTIVALS IN PEKING. *By Tun Li-ch'en; translated by Derk Bodde; published by Henri Vetch, Peiping; 147 pages; price Yuan* 9.00

This book introduces the westerner to the festive life of the Chinese and gives an intimate glimpse into that phase of Chinese life which looms so big in their otherwise humdrum existance and yet about which most westerners have but a superficial—if any—knowledge at all.

As the title would indicate, this book confines itself to the festivals and customs about Peking. The introduction correctly describes it as "a record, day by day and month by month, beginning with Chinese New Year's Day and taking us thruout the year, of what used to take place in Peking: its festivals, temple pilgrimages, fairs, customs, and the clothing, foods and animals of the season."

Much of what is recorded passed with the passing of the dynasty, as the original was written just at the turn of the century,—especially much of the colourful part has disappeared. Nevertheless anyone interested in Chinese folk-lore and customs should read it. Being arranged according to months and days, the book lends itself to ready reference.

The make-up of the book is very pleasing and artistic. There are 6 plates, thirty drawings, a very satisfactory index, six appendices with much valuable supplementary information and a carefully selected bibliography for those who would pursue the study further. A clear and useful plan of Peking indicating the location of all the places in Peking mentioned in the text is included inside both the front and the back cover. Every missionary on his arrival in China might profitably possess himself with a copy and use it as a reference book and guide in acquainting himself with the festivals and fairs and pimgrimages in his own region. A.R.K.

THE CHRISTIAN FAITH IN THE MODERN WORLD, *J. Gresham Machen. The Macmillan Co., New York.* Pp 256. U.S. $2.00.

Dr. Machen has for many years been an active writer and preacher in the advocacy of that school of thought which is known as "Fundamentalism". He has brought to this service considerable learning and unquestioned gifts of popular exposition and appeal, as well as admirable evangelical zeal. He is a staunch adherent of the Westminster Confession of Faith, and is the President of the "Independent Board" for Foreign Missions in the Presbyterian Church of the U.S.A. Dr. Machen's views, and his loyalty to the organized proclamation of them, will lead many who are not included in his Church to turn with interest to this book. It contains eighteen radio addresses delivered in the early part of 1935. "I hold", the author says, "that the Biblical writers, after having been prepared for their task by the providential ordering of their entire lives, received, in addition to all that, a blessed and wonderful supernatural guidance and impulsion by the Spirit of God, so that they were preserved from the errors that appear in other books and thus the resulting book, the Bible, is in all its parts the very Word of God, completely true in what it says regarding matters of fact and completely authoritative in its commands." That is a definition about which endless dispute might be held, and probably it will be acceptable to only a small number of Christian students and thinkers. The thought of this makes Dr. Machen sad. He says that he is "a man who sorrows when a visible Church that professes to believe the Word of God turns from it so often into the pathways of unbelief and sin." It would be hard for him to understand that many true and earnest believers in Christ do sincerely hold that the mental attitude, and sometimes the spiritual temper, of those who share his views are grave obstacles to the present-day progress of religion.

The author feels constrained to explain, to some extent, the exact meaning of his definition. No version of the Bible, no ancient codex, is inspired—"Only the autographs of the Biblical books." Dr. Machen is aware of the possible retort. "If God worked a stupendous miracle to make the autographs completely true, why did He not also secure

the inspiration of at least some copies and versions?" He can only say in reply, "We ought to take with thankfulness what God has been pleased to give us." "He has given us marvelously accurate, though not a supernaturally accurate, transmission. A careful and not unsympathetic reading of the chapters dealing with the inspiration of the Bible is upon the whole discouraging to anyone who is on the look-out for a way to reach with a fellow-Christian a mutual understanding. To fall back on "the autographs," and to say for instance, "Your authorized version will give you good inform ation about that which stood in the autographs of the Word of God," is to smother the possibility of any intelligent discussion between Dr. Machen and those to whose views he is opposed.

No one could doubt the sincerity and earnestness of the writer, and his words of appeal to his radio listeners are a gracious feature of the addresses. They are indeed more weighty than their author seems to think, for he is always referring to them as "these little talks." They are, and surely are intended to be, a fundamentalist manifesto. As such they are interesting and provocative of thought, and worthy of attention. Whether they will enhance the credit of Fundamentalism is a question on which there are bound to be differences of opinion.

"VICTORY." *(There followed him women.) London, Livingstone Press, 24 Broadway, Westminster, S.W.I. 1936. Price 1 shilling net.*

This is a book by several authors and is made up of four very well-written and interesting sketches of an Indian girl, an African girl, a Chinese girl (Miss Tseng Pao Swen) and a Persian girl. The characters of the stories are real people and two of the sketches are biographical. The book is written to encourage all who read the book to pray for these girls and others like them who are victorious in the name of Christ and to lead lives of victory themselves.

GREAT THINGS GOD HAS DONE, STORIES FROM MODERN INDIA *by D. H. Southgata Lond. Livingstone Press, 1936. Price 1 shilling net.*

This book is written to meet the desire of those who wish concrete human evidence of the power of Christ's spirit in India. Those who feel that statistics are not the whole story will be glad to get these glimpses of real Indian life.

CREATIVE SEX *by E. D. Hutchinson, with an Introduction by Canon C. E. Raven, D.D. London, Allen and Unwin, Museum Street, 1936.* 3s 6d.

Mrs. Hutchinson, a devoted admirer of Josephine Butler, who has given much of her time to social work in England has written another book on sex. She pays tribute to the part that the sciences have made in the discovery of the secrets of the working of sex, both from a biological and a psychological standpoint. From discoveries in various fields a broader and a more understanding treatment of the power of sex in life can be used than was heretofore possible. In a brief resume of the history of the advancement of the race, she shows that two misconceptions have been responsible for the maladjustment of mankind to the great power of sex within it: one, the over-valuation of muscular, physical strength which brings in its train the possessive instinct of man, arranged marriages in contrast to the blossoming of love in free and equal hearts of lovers; two, the constant practise of regarding

women from a sexual standpoint and judging them as "good" if they practise chastity.

Sex is a creative power and as such provides the next generation to which all parents should give intelligent and loving aid in growing into free and independent beings. Sex also creates a spiritual union between man and woman by a supreme physical experience. To aid in the happy forming of this spiritual union, science has discovered the knowledge of birth control, as well as a knowledge of marital love. Even under the most unpromising conditions sex has an amazing power to create full and vital union and to help two natures to achieve harmony, peace and joy. Where this union of natures has not been formed after trial, she favors divorce, not on the grounds of adultery.

Sex irregularities are wrong, not only from the health standpoint but from the fact that they rob sex of its physical and spiritual creative power.

"The sex powers of unmarried people need by no means remain sterile and thwarted but productive of energies of the highest value to themselves and to their fellow men. Activities in creative work for the furtherance of literature, art, culture, invention; the application of all discovery are worthy to rank alongside of the more easily recognised workings of our sex powers in the production of life and of marriage union."

WHAT BOYS AND GIRLS ARE ASKING. *A guide for teachers including source materials and teaching procedures, by Lucile Desjardins. Abingdon Press, Y.Y. Price Gold $1.00; 25 for the pupils work book.*

This is another of the Abingdon Religious Education texts, edited by John W. Langdale. Paul H. Vieth is the editor of Guides to Christian living series in which this book is included. The author is a member of the faculty of the Presbyterian College of Christian Education. Most of this material was actually used in the week-day church schools of Chicago. The aim of the book is to provide teachers and pupils with guidance material which will centre their thought, discussion and action on life experience. "Our aim has been to deal with the deepest meaning and content in living experience which Christianity holds and to employ the most effective procedures which educational science commands in interpreting religion to the young and guiding them in its expression." There are chapters with full suggestions and bibliography on such subjects as: What religion means, God in the world today, What Jesus means to the world, What it means to be a Christian, What prayer may mean to boys and girls, How the Bible helps, etc. The pupil's book is well planned with questions, Bible references, and suggested projects for each session. It is written for Grades seven and eight. I should call it a veritable gold mine for those who need material for children of this age.

TO THE MOUNTAIN, *Bradford Smith. The Bobbs-Merril Co.*, U.S. $2.50 312

This novel of urban life in Japan displays unique insight. It is comprehensive in that it deals with the miseries of the down-and-outs as well as the extravagancies of the privileged. Glimpses of "dangerous thought" currents are also woven in though there is a rather tepid discussion of the ineffectiveness of communism. The conflict between the old and new Japan and the imaginings of the man on

the street about Japan's destiny also find their place. The chief characters are a rakish merchant, his dreamy son, a gentle girl sold to the Yoshiwara by her down-and-out father and rescued therefrom, by purchase, by a Christian Military man. The appearance of the latter is the one touch of Christianity in the book. Shiego, the student, meets Kimi the rescued girl, in the home of Major Honjo who rescued her. There the tragedy finally transcended in a typically Japanese way begins to unfold. There is much of beauty in their relations though the tragedy creeps ever nearer because of Kimi's hesitancy as to what to do and Shiego's assurance that his family would not approve their marriage. In short this is an unusual romance. It could all happen. The mountain is not only the place where together hero and heroine found the way out but the symbol of their mutual longing for that freedom of life together which the strictures of the environment denied them. While showing the cruelty possible by one hunting "dangerous thoughts"—sticking a lighted cigarette up the suspect's nose—it tells much of the gentleness and beauty of the Japanese character and life. It is both interesting and vital.

DOES GOD CARE? *Lindsay Dewar. Hodder & Stoughton.* 3/- pp. 200.

Almost the whole of this book is devoted to finding and furnishing answers to the questions, "Why do accidents happen?", "Why are prayers unanswered?", "Why do the Innocent Suffer?", and "Does Nature Care?" The first three of these are certainly amongst the most frequently debated problems. Many people have answered them by simply saying, "We don't know." Others, however, feel that this agnostic attitude is defeatist. Canon Dewar says that these perennial puzzles have got to be solved, and he sets to work to do it. That his solutions will set everyone's doubts at rest is too much to expect, but they will certainly help many people. In any case they will make people think and will help them to think clearly. An able little book, well written and most readable. C.W.A.

WORLD DOMINION, *Vol. XIV, No. 3. World Dominion Press, London,* 1/-

This July 1936 issue contains some interesting articles, especially the one on "New Testament Principles and Modern Missions, by a missionary secretary, and "Japan's Most Vital Need," by Dr. Axling.

QUARTERLY BULLETIN OF CHINESE BIBLIOGRAPHY? *Vol. III, Nos. 1 and 2.*

Published by The Chinese National Committee on Intellectual Cooperation, Shanghai.

These bulletins are attractively got up. They contain the notice of books in Chinese and in English. In addition they give some interesting information, such as the article in bulletin No. 1 entitled: "The Survey of China's Literature, 1934-1935.

I. IMPLEMENTS OF PREHISTORIC MAN IN THE WEST CHINA UUION UNIVERSITY MUSEUM OF ARCHAEOLOGY. II. A LATE NEOLITHIC CULTURE IN SZECHWAN PROVINCE. III. THE "WHITE MEN'S GRAVES" OF SOUTHERN SZECHWAN. *All by David C. Graham and reprints from the Journal of the West China Research Society, 1935, Vol. VII.*

Correspondence

The Christian Message For Today

To the Editor,

The Chinese Recorder

DEAR SIR:—Thank you for the letter from Gilbert McIntosh in your current issue in answer to my article on "The Christian Message for Our Day." Wouldn't it be happy if the appraisal of what we try to do for the Kingdom could always fall into the hands of friends as fine and fair as he?

I believe he would be better satisfied with the article if it had a less ambitious title and tone,—if it were called "Some Phases of Our Modern Missionary Message." The article falls very far short of stating our whole gospel. I wanted it to state a phase of our gospel which has meaning to this generation and which is not being presented generally.

If it presented an attenuated gospel it accomplished the opposite of its purpose. It aimed at pointing out new paths, in addition to the old ones, along which we might point this generation to Christ. It did recognize what everybody knows, who lives with college students, that our usual doctrinal approach makes no appeal whatever to this generation.

For instance regarding the three points which our beloved Scotch friend rightly urges in our gospel:—

1. "Forgiveness of Sins". This generation is not interested. It is very sure that our accepted definition of sin is meaningless and that forgiveness is not secured on the easy basis of accepting redeeming grace as we have preached. I tried to state a basis of forgiveness which will have meaning to them.
2. "God in Christ" It is a central theological doctrine in which they have no interest. If you talk to them about God in life or Christ in life they are interested.
3. "The indwelling Holy Spirit" That is what I was urging in the power of the "Living Presence."

I am not worried lest Mr. McIntosh do not agree with me. His clear Scotch mind has found truth which I have missed and am eager to learn.

I am entirely sure of two things—first that Christ is the answer to every need of these students and of our world and second that our conventional message of being "saved by grace" misses these students by a thousand parasangs and always will. We can find new paths to Christ which will interest them. Thank you Mr. McIntosh.

Cordially

Arthur Rugh.

September.

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Course of Events in China

THE CHAOS OF PROGRESS:—While so much is heard of the chaos that prevails in China it may be well to summarize some of the recent events that indicate progress. While the public press plays up incidents and accidents and the news despatches herald troop movements and naval demonstrations along the coast, there is a steady stream of events indicating ordered progress. During recent weeks several of these constructive enterprises have been brought to fruition or have reached a new and notable stage of development.

PROGRAM OF RURAL RECONSTRUCTION:—One of these is the Rural Reconstruction in Kiangsi. The National Christian Council released its rural secretary Mr. Chang Fu-liang for this important enterprise. The Christian Movement has further cooperated through the "Lichwan Experiment" where a demonstration has been made in Christian cooperation, and rural evangelism of a very liberal type. Now the provincial government has announced its "minimum standards for rural reconstruction" which are laid out on broad and inclusive lines. They cover the fields of Government, Instruction, Livelihood and Protection. They carry the organization through 100-family groups and down to 10-family groups in the determination to reach the last citizen with opportunity and responsibility. Vices are being suppressed, census and land-registration are being conducted, welfare enterprises in the field of morals, public health, vocational training and literacy are being promoted, superstitious practices, foot-binding and early marriages are attacked in the educational program, music, athletics, dramatics and other forms of recreation are included. Barren hills and waste lands are to be improved, live-stock, ducks and pigs raised by better methods, irrigation projects, dyke repair and utilization of ponds, and the irradication of several forms of preventable disease are a few of the many objects of constructive attention. All of this might be regarded as merely a paper program had not successful experiments been carried out in ten or twelve scattered *hsiens*. Under Mr. Chang's direction, with staffs of carefully selected men and women, the officials and the peasants have been shown what can be done in a practical way; so that the detailed comprehensive program now announced by the Kiangsi provincial authorities is no theoretical idealistic scheme but the application to the whole province of what has been found feasible and workable under varying conditions. Thus one magazine remarks that "Kiangsi is fast becoming China's model province, and what has been done in that province should serve as an example for others to follow."

RECOVERY IN THE SOUTH:—The demonstration in Kiangsi is no isolated case of constructive effort. The government's program of recovery in the south has been put into operation without delay. Reference has been made in these pages to the initial moves made to redeem the currency of Canton. These are beginning to bear fruit. Economic recovery will be slow, but there are indications that it is on the way. Meantime, undaunted by threats of opposition and fears of financial loss, the new government has started in vigorous style to wipe out the gambling business that has been notorious for years. It is stated that $2,000,000 annual revenue was derived from these sources by the former government. These are being sacrificed. At the same time a lecherous detective agency in which the recently departed "lord" of the province had employed large numbers of persons and by which he had terrorized larger numbers is said to be broken up. The Central Government has had to spend big quantities of silver to secure a final liquidation of the southwestern rebellion, but money thus expended is money saved from more extravagant warfare.

ROADS AND RAILWAYS:—Very conspicuous in the signs of progress has been the extensive road-building program. The National Economic Council since its inception in 1931 was credited with the completion of 95,160 kilometers of new roads before the beginning of this year. 1936 has been marked by activity in railroad building of an unusual extent. The completion of the Hankow-Canton line has been noted previously; the event was officially celebrated on October 10th. To connect this line with the coast at Shanghai work is being pushed steadily on the Che-Kan line which now runs from Hangchow to Nan-

chang. The connecting link extends from Nanchang westward to Anyuan, which for many years was connected with the line carrying coal from the Pinghsiang mines to Changsha and Hanyang via Chuchow. Chuchow thus becomes an important junction and will become of further importance with the construction of the Hunan-Kweichow railway. This line across Kiangsi is being tied to Wuhu by an extension of the Kiangnan Railway in Anhwei, which is now being built past the famous Hwangshan, through the famous tea fields, touching the great pottery center Kingtehchen in Kiangsi and joining the east-west line at Kweiki. Work is proceeding on the westward extension of the Lunghai Railway beyond Sian, and the survey has been made to connect this throbbing provincial capital with Chengtu southward. These are lines completed or under construction this year—no mention is made of others projected in the south, west and north.

PUBLIC HEALTH:—A very different field of progress is public health. "Socialized medicine" is a term which has gained some attention recently in the west. The idea is now being propagated in China. It provides for expert medical care to be made available at a very low figure, and includes insurance and hospitalization arrangements. The Anti-Tuberculosis Society in China is an active organization with a big job on its hands which is interested in these proposals. In this connection mention should be made of the Nurses' Association meeting held in Nanking the first week in October. The progress of this organization has been a marvellous demonstration of the capabilities of China's womanhood. Mrs. Victoria Pan Yen the president of the N.A.C. displayed poise, vision and executive ability in presiding over the convention. The nurses addressed themselves not alone to the task of nursing, but also firmly claimed their right tc direct representation in the approaching national convention to which election is to be from vocational groups. Numerous suggestions were made for the equipping of the nursing profession for the national emergency which may be close ahead.

FOREIGN DIPLOMACY:—To touch one further diverse field of progress reference may be made to developments in the field of diplomacy. Public attention has been centered upon the appointment of Dr. C. T. Wang to succeed Dr. Alfred Sze as ambassador to Washington, and the appointment of Dr. F. T. Tsiang to succeed Dr. W. W. Yen at Moscow. Numerous other changes have also been announced, apparently with the purpose of keeping diplomatic representatives more closely in touch with affairs at home and extending "Nanking's mind" to other capitals of the world. Announcement has been made of the decision to supervise some of the smaller diplomatic posts by skilled representatives of the government who will serve in a travelling capacity. Of even more significance is the decision to appoint a number of specialists to assist China's representatives at the League of Nations, instead of depending as heretofore on nearby Legation secretaries to serve on technical commissions dealing with questions of labor, opium, traffic, armaments and other phases of the League's activity. China has been much encouraged by the obtaining of a non-permanent seat on the League Council, and despite much cynicism as to the efficacy of the body still maintains a hearty official loyalty to the body which gathers in Geneva.

MILITARY MOVEMENTS AND THREATS:—While the country thus forges steadily ahead along many lines the threat of military conflict has grown more imminent. In quick succession the assassination of Japanese in Chengtu in the west, Pakhoi in the south, Hankow in the central part of the country and Shanghai in the east coast, together

with a minor fracas between Japanese and Chinese soldiers in Fengtai in the north has provoked the Japanese to a more belligerent attitude. Marines or "blue-jackets" (actually khaki green) were sent to Hankow and a large number of reinforcements were landed in Shanghai. That section of Hongkew which is thickly settled by Japanese was virtually seized by the Japanese landing force who posted sentries with fixed bayonets and drawn pistols and provided barb-wire barricades along many of the main streets. These demonstrations reached beyond the International Settlement into Chapei and the demilitarized zone surrounding Shanghai which was the battlefield of 1932. The usual flock of rumours flew thickly about and a high degree of tension existed for several days. A special envoy with instructions from Tokyo arrived in Nanking almost simultaneously with the return to the capital of Generalissimo Chiang Kai-shek after two months' absence in Kuling and Canton. The list of demands published in the newspapers as presented by Japan and the counter demands offered by China have of course been variously denied and repudiated. Some Chinese sense an unusual degree of liberty on the part of vernacular newspapers in publishing this type of news. As an illustration of the wholesale preparation for an armed conflict on China's part may be mentioned the continued heavy purchase of heavy motor trucks which are delivered to the army and the almost feverish acquisition of aeroplanes. Another illustration that has been observed during the summer by all educationalists and a very large number of parents was the large compulsary attendance of students in military training camps and of not a few professors and instructors. Now comes the promulgation of a mandate on conscription.

GOVERNMENT MANDATE ON CONSCRIPTION

The National Government issued the following Mandate on September 8, 1936.

The path to national strength lies, in the first place, in the possession of sufficient troops. In various modern States throughout the world the system of universal military service is adopted.

In ancient times, in this country, the farmers were trained as soldiers and the rank and file (of the Army) came from the farms.

In later years, the method of recruiting was adopted exclusively. Troops and farmers were then separated. Up to the present, this method has not been reformed.

The majority of the people have thus become accustomed to a state of lethargy; and national consciousness has been on the wane.

Moreover, as enormous funds are required for the maintenance of troops, the financial resources of the State are insufficient to meet the demand.

In case of emergency, in view of the vastness of the national territory, there is still the fear that the troops will not be sufficient to be moved about.

If citizen-soldiers are not immediately trained up, and the military system reformed, how can sufficient troops be obtained for garrison duties and how can the national defences be consolidated?

The Conscription Law (Ping-I Fa) was enacted and promulgated sometime ago, with effect from March 1 this year.

The various military service areas having already been selected by the chief organs concerned, (the Conscription Law) should be gradually enforced according to programme.

This Mandate is hereby specially issued to inform the people that it is the duty of every citizen to undertake military service; and, during this period of national emergency, efforts should be made spontaneously to strengthen the country.

The Conscription system is the fundamental measure for the consolidation of our power of self-defence. It has long been in force in various other countries We should therefore adopt it without further delay.

It is to be hoped that the entire people will wake up and participate in the concerted effort. Those who are liable to military service in accordance with the Law should specially bestir themselves and make a prompt response to the call for enlistment, so that the regeneration of the nation and the consolidation of the national foundation may be attained.

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The Present Situation

SUMMER CONFERENCES

The Yosemite Conference of the Institute of Pacific Relations

Y. Y. Tsu

Yosemite National Park provided a magnificent setting to the conference. The towering granite cliffs rising three thousand feet over the valley floor practically shut it in like the two halves of a monster oyster. We were told that the peculiar geologic formation was due to a preglacial cosmic convulsion which caused the solid rock crust to split open like a gaping wound in the earth's surface, several thousand feet deep and several miles long. Into this cleft the glaciers poured their contents and when they receded a smooth floor of rich alluvial soil was formed in the valley. The awesome aspect of the gigantic rocks has been somewhat softened by the presence of the giant cedars, which are everywhere, many reaching a height of several hundred feet, while the mist and murmuring of the falling waters lend enchantment to the whole scenery. Undoubtedly the place had a sobering effect upon us, reminding us how trivial our prejudices and quarrels were in the presence of the eternal verities.

Altogether about 200 people were at the conference, representing eleven national groups. Some delegations had a picturesque and impressive composition. For instance, the United Kingdom delegation had in its midst a real lord, ar admiral and a general, besides several members of parliament, and Japan had among others an ex-Ambassador and a general—both wellknown in old Peking days—and several members of the House of Peers. It was an advantage to have men who had held important government posts, for out of their rich experience they knew whereof they spoke and their words carried weight on account of their political affiliation. At the same time it was recognized that the very fact of their close connection with their respective governments might make it difficult for them to assume a detached attitude and discuss questions in an objective manner. The Chinese delegation was almost entirely made up of academic folk, headed by Prof. Hu Shih of the Peiping National University. I remember how surprised some Japanese delegates were when they learned that none of the Chinese delegation belonged to the Kuomintang Party.

A significant feature of the 1936 conference was the presence, for the first time, of a delegation from the U.S.S.R. It was a small

delegation, consisting of two members, Dr. V. E. Motylev, Director of the Institute of Great Soviet World Atlas, Professor of the Institute of National Economy, Moscow and Chairman of the U.S.S.R. Council of the I.P.R., and Mr. Vladimir Romm, United States Correspondent of "Izvestia". They created a fine impression at the conference by their clear thinking, ready repartee and reserve. As is to be expected, during the discussion on Soviet economic planning, proponents of opposing schools of politico-economic thought exchanged sharp thrusts and swords clashed, but it was all done in the good-natured spirit of "give and take".

Hon. Newton D. Baker, Secretary of War in President Wilson's Cabinet during the World War and Chairman of the Pacific Institute Council of the I.P.R. struck a note of high idealism in the opening address of the conference, when pointing to the silent silhouette of the tall cedars around the meeting place, he reminded the delegates how the trees always strove upward and toward the light and he urged the delegates to do likewise, whatever handicaps the circumstances of the passing hour might place in the way, that we might have a part in solving some of the pressing problems in an unhappy and chaotic world. He was followed by Mr. W. L. Holland, Research Secretary of the International Secretariat of the I.P.R. who gave a realistic bird's-eye view of national policies in the Pacific area to serve as the background for the conference discussions to follow.

Five weighty topics of national and international scope intimately connected with the welfare of the Far East were taken up at the Conference:

America's Recovery Program;
The Trade Expansion of Japan;
The Economic Planning of the U.S.S.R.;
China's Social and Economic Reconstruction.

Emphasis in each case was thrown upon the international implications of national policies with special reference to the Far Eastern situation. The last three days were devoted to the fifth topic, "The Changing Balance of Forces in the Pacific and the Possibilities of Peaceful Adjustment". Certain very knotty problems were taken up, such as those of trade rivalry, monetary policy and international finance, access to raw materials and political problems.

In accord with its own well established tradition the conference did not attempt to pass any resolutions on the questions discussed, but the discussions were thorough-going and revealing, and quite often frankly out-spoken, calling a spade a spade. To prepare them for the conference, the delegates were copiously supplied with data papers by eleven national councils and of course, they were supposed to have read and inwardly digested them all and so be fully equipped for the fray when any national problems came up for discussion. These data papers were the result of three years of research on the part of the national groups and the international secretariat and, on the whole, of great value. China's contribution in this respect included the following:—

"The New Monetary System of China" by W. Y. Lin, 175 pp;
"Rural Economic Reconstruction in China" by Franklin Ho, 59 pp.;
"Toward Economic Control in China" by H. D. Fong, 91 pp.;
"A New Government for Rural China: The Political Aspect of Rural Reconstruction" by C. M. Chang, 61 pp.;

"Recent Developments in China's Cotton Industry" by Leonard G. Ting, 43 pp.;
"Growth and Industrialization of Shanghai" by D. K. Lieu, 466 pp.;
"History of the Press and Public Opinion in China" by Lin Yutang, 179 pp.;

To facilitate discussion, the delegates were divided into four sections meeting separately but simultaneously to discuss the same topics. At the end of the time allotted to each topic, the conference met in plenary session when a summary of the discussions in the four sections was given. It will be obviously impossible here to give even a brief summary of the long and tortuous discussions and the voluminous outpourings of oratorical effort during the fortnight we were together at Yosemite, and so I will content myself with a few observations in my personal capacity without attempting to represent the views and viewpoints of the Chinese or any other delegation. The proceedings of the conference will be made available in book form, as those of previous ones, entitled "Problems of the Pacific, 1936."

In the discussion on American policy, one gathers that prevailing sentiment in America is that compared with the immediate problem of restoring prosperity at home, American interests in the Far East are of secondary importance. America would use all available moral power to support her treaty commitments regarding the Far East, but is averse to using military force to guarantee them. Concerning the future of the Philippines, it is difficult to say what may happen within the course of the next ten years. People favor an international agreement to guarantee the neutrality of the islands, but the knotty question comes up again as to suitable guarantees for the faithful observance of the agreement on the part of the signatories in the long years ahead, especially in the light of what has happened in Manchuria in spite of the Washington Treaty of 1922.

In the case of Japan's trade expansion, such questions were raised as: Is it pursued for building up the economic wellbeing of the nation or to cover imperialistic designs? If the former, why has much of the financial profit gone into armaments rather than for raising the standard of living of the industrial workers and the depressed farmers? Is it necessary for the legitimate trade for Japan to station large military forces in North China and to instigate the establishment of "Autonomous" regimes? Sometimes the questions were awkwardly pointed and difficult to answer. The Japanese delegation seemed in general to adopt the official attitude in explanations concerning Japan's foreign policy. For instance, in one plenary session, speaking on his hope for the restoration of amicable Sino-Japanese relations, Ex-Ambassador Yoshizawa said in effect that the first step in this direction would be for China to change her attitude and cooperate with Japan. He did not elucidate the scope of the cooperation.

Much discussion was evoked by the economic policy of U.S.S.R. and the question of Communist propagandist activities in different countries. The Soviet delegates maintained the thesis that communism was not exportable goods but a product that must be home-grown. In other words they maintained that unless internal conditions were favorable, no external propaganda could bear fruit. In reply, Mrs. Wootten, a brilliant lady delegate from the United Kingdom wittily remark that while communism might not be legitimately exported, it might be smuggled into a country, just as the smuggling of Japanese goods was going on in North China.

In the opening speech on China's reconstruction, Dr. Hu Shih voiced the sentiment of the Chinese people by saying that a united strong China was unacceptable to Japan and that she had repeatedly placed difficulties in the way of China's unification and reconstruction. To substantiate this, he pointed to the large-scale smuggling in North China, the establishment of the "autonomous" regime in the demilitarized zone, etc. But he said with much feeling that the Chinese people were determined to defend and work for their national independence and existence.

The question of foreign capital in China's reconstruction was a subject of heated discussion. It was felt that while what had been accomplished was not insignificant, China's reconstruction program was hampered by lack of capital and yet China had made laws which tended to discourage foreign investments, for example, the law requiring a minimum of 51% Chinese share in joint enterprises. It was explained that in view of past experience with foreign investments, it was necessary for China to seek to maintain effective control in the management of sino-foreign enterprises, and that China would welcome foreign capital without political motive or manipulation.

Concerning the last topic of peaceful adjustment of conflicting interests in the Far East, regional pacts and regional peace-machinery were suggested, but in view of the experience with the Nine Power Treaty and the Kellogg pact of Paris, the all important question of guaranteeing the observance of such pacts and of maintaining such peace-machinery could not be satisfactorily met. In this connection, one of the American delegates made the significant statement that the peace of the Far East could only come on three conditions: First, that the special position of Japan due to geographic relations be recognized; Second, that China strive for her own national independence, and third that Japan recognize that other powers will not relinquish their interests in the Far East.

The Institute of Pacific Relations attempts to make possible the free exchange of views and viewpoints between national groups unprejudiced by the official attitudes and actions of their respective governments. In the present tense situation in the Far East the value of such a possibility should not be minimized. The ideal should be for the peoples of the world to take a more active part in the determination of international policies rather than leaving the fate of the nations supinely in the hands of political agents. An enlightened and active public opinion is the only guarantee for peace between nations.

OMEI CHRISTIAN ASHRAM

Wallace Wang

The Christian church is a living fellowship and the agency for a realization of the Kingdom of God. It has grown up in China as a result of the long persistent struggles of missionaries during the last few centuries. It has introduced a new faith to the Chinese people and has made a most essential contribution to China's modernization. Educational, political and social changes in China have been brought about through its influence. No one would deny the glorious page of Christian activities in Chinese history.

But now the question is whether the church's contribution in this changing world should continue to be the same as it has been in the past. Surely we should believe the church has the potentiality to meet any situation at any time. Its task may not be to enlarge the paths already trod, but to take the initiative in pioneering new trails through

unexplored territory. We don't doubt for a moment of its success, but we do care about our own weaknesses in achieving this great task.

Firstly, what we are facing is spiritual bankruptcy. We Christians seem to have lost the vision of first century Christianity. We have become secularized. We try to compromise with non-Christian conditions. We need discipline in our spiritual life. We need a new way of fellowship with God and man. We take it too much for granted that a Christian has these. We think we are a household of saints, but really we are a mixture of good and bad.

Secondly, with regard to the economic problem. The Church and Christians are often called capitalistic agencies. We are unhappy with our own situation but we don't see the way out. Our Lord only gave us principles and left the application to each one of us. Even though we are unhappy with our social work, yet we believe it has a real place in the long process of bringing in real communism or the Kingdom of God.

I believe the Church should have solutions for these questions. May its great contribution be the solving of these two fundamental problems.....This is the reason that we conducted this experiment of an Ashram.

From the 15th. of July to the 3rd. of August, 1936, the Omei Christian Ashram began its history under the auspices of the S.C.M., and under the leadership of Dr. P. C. Hsu of Lichwan Rural Reconstruction Centre, a man who is keenly interested in Ashrams.

There were 9 permanent members, 3 college girls, 2 boys and 4 leaders of the churches and University. It was open to visitors without any distinctions. We had 18 visitors during those 3 weeks. All our friends left us with favourable comments and hopes for its continuation in future years.

We divided the work and the programme among ourselves. Dr. Hsu was the head of the ashram, Shan Jiang, 山 长 and the leader of discussions on the social and church problems; Mr. Hung Ngen Pu, the job-master, to assign jobs to all, such as cooking, washing dishes, sweeping the floor etc. Mr. Wang Chen Ngen was the business manager; Miss Hsei Yuin Hwa, the usher; Miss Chang Yu Liang, the recording secretary; and Miss Chu Deh Yung the leader of the devotional life. Mr. Wu Shu Ching, Friends' Society, was the physical director and leader of recreation; Mr. Wu Shwen Hsi, C.M.S. Church, the leader of the trip to the Chin Ting, and Mr. Wallace Wang, the leader of the study of the Classics.

We were busy in the mornings, and generally free in the afternoons. This gave time for personal interviews, study and correspondence. In the evenings, we were engaged in the exchange of experiences on various topics. We had a few things in common, such as books, papers, envelopes etc. We started a program of social service for the men. women and children around us, in three afternoons during the period. Once, the whole group was invited by the Hsin Kai Sze foreign community for an open meeting. The meaning, program and function of the Ashram to the whole Christian movement were introduced, and were followed by a discussion on rural service. It seemed to be a very interesting meeting.

In the Ashram, three things were specially emphasized.

First of all, *the spiritual life.* We will never forget the inspiring worship by the side of streams in the early mornings, and the beauty of nature gave us a sense of nearness to the creator of the world.

Prayers were often offered and our central thoughts were daily based on the 13th Chapter of I Corinthians. As a matter of fact, this was the motto of the Ashram.

We chose as the subject for our study of the Classics, the Christian interpretation of the 'Doctrine of the mean'—Chung Yung (中庸). It was thrilling to all of us to find that this book showed, by contrast, the loftiness of Christ's teaching. 'Chung Yung' may perhaps be translated, "There is a proper mean in all things." Confucius said 'Chung Yung' was easy and could be found among ordinary people, yet he never pointed out what is the secret of getting it. Here, the theo-centric Christian religion gives the secret—the power from God, who can help us in getting the proper mean in all our conduct. This may be the complement of the teaching of Confucius.

In the evenings, we exchanged experiences on the cultivation of the spiritual life and our difficulties in prayer and belief, and many discussions resulted. The intense interest was such that we often ran over the time. Evening prayers usually finished up our day's work.

Secondly, *the intellectual life* of the Ashram led us to the core of certain problems. We brought quite a number of books on various subjects, and every one was assigned a particular subject to study and report on.

These led us to the discussion of;—How to know Christ and the will of God? How to cultivate our personal life? The philosophy of life; Religion and personality; Christianity and the national crisis; Christianity and war; Christian and marriage; Christianity and the economic system; Christianity and social reforms.

Very often these discussions gave us a better understanding of the problems and formulated a clearer attitude to them. I still remember we had quite a long discussion in the Chin Ting temple, on the meaning and the function of the church. Most of us felt that its success is dependent on our personal life. Negative criticism will not help it grow unless we identify ourselves with its growth.

Again, we had the opportunity of having round table conferences with two of the leading Buddhist priests on the mountain. One of them was a radical believer in human effort in social reforms. He was very favourable to Christianity and its contribution to the present world. The other, was a scholar and deep thinker on Buddhist philosophy. He mentioned four kinds of hindrances that keep men from abundant life, which were quite similar to some of the beatitudes. I am afraid that he will never be free from his prejudice against other religions, not because he means to hold on to his prejudice, but because of his ignorance of other faiths....All these have widened our views and appreciations.

Thirdly, there was *an unforgettable and genuine fellowship* in this little group. Working together, praying together, and thinking together, created a brotherly spirit of sharing.

We decided to call the four older members, brothers; and the students by their names.

The trip to the Chin Ting made a walking seminar of five days. We still carried on our morning and evening program in the temples where we stayed over night. The climbing to the top, reminded us of the spiritual mountain top experience of Christ, and the highest quality of friendship in love.

We all promised to continue this fellowship after we broke up, by circular letters and mutual prayers. This did not seem enough to the

members in the University, and a group was formed to carry back this precious fellowship to the students who are thirsty for friendship. This group may help us to fulfil our obligations as Christians.

In spite of all the good things mentioned above, we are by no means contented with this experiment at Omei. The time was altogether too short to enable us to have a thorough discussion of vital problems, and it created a friendship far from the ideal. However, this gives us better judgement in preparation for another one next year.

THE OXFORD GROUP AT PEITAIHO

August 1936

Now for our decision
Waits the greater vision,
All we have
Lord we give,
Grant us Thy commission
To build together
What none shall sever,
Bridges from man to man
The whole round earth to span.

Thus "Bridgebuilders", the song of supranationalism, expressed the spirit of adventurous and creative friendship which we found as one hundred and fifty people—doctors and nurses, social workers, students, business men and women, pastors, secretaries, university lecturers and school teachers,—from all parts of China, from Manchuria, Korea, and Japan, even from the Philippines and the United States—people of twelve different nations, met at Peitaiho in August and thought out together the implications of Revolutionary Chrisianity in personal, social, national, and international life.

The week was spent in intensive training for "remaking the world through remaking men" which each of us felt as an inescapable personal responsibility. The following typical incidents illustrate the spirit of the houseparty. A foreign missionary who had never been able to talk with Chinese about the deepest realities of life found that all prejudice and race consciousness were forgotten as he learned to know and to share his problems with a young Chinese doctor. Japanese who came with a feeling of pity and superiority towards the Chinese saw that attitude as both personal sin and a contribution towards national sin: having surrendered it they were able to find true friendship and understanding with the Chinese.

A Chinese student changed his room so as to live alongside a Japanese student. Together they began to find God's plan for Japan and China. Now they have gone home to act on it, and they and their fellowstudents continue to build bridges by correspondence.

A Filipino pastor learned to see beyond denominationalism, and went home determined to bring about the reconciliation of his divided church.

Visitors were invited to two meetings. On the Saturday evening we heard a business woman tell how she had learned to love people instead of wanting to bend them to her will, and a student how he had found God's power to make him absolutely honest, and a doctor how he could teach God's love to his baby. A Norwegian official told how his home had been transformed, and two teachers how their work had become really

effective when God took control. After other short witnesses we went on to a wider picture of how God is working in America and Norway and Denmark, and came to the challenge of the urgency of the world situation, which demands a disciplined army of revolutionary Christians working under God's command.

Both this meeting and Sunday's service were remarkable for the way in which all national and racial differences were forgotten as those on the platform spoke simply of God's one plan for the world, and their part in that plan.

Bishop Logan Roots of Hankow spoke in the service: he said

"We are seeing today men of all denominations and kinds of belief realizing such personal and corporate humility and repentance as will lead them not only as individuals but as groups of fellow Christians into that fellowship of the Holy Spirit wherein secondary differences are transcended.....

The renewing work of God today is seen also in the way in which He is meeting political, social, interracial, and international problems.

He is showing that the solution to every situation is to be found in new men radically changed in nature. Here is a fundamental solution, even though it has not yet been applied on a large scale. The principle is clear and the solution is in sight. God-guided persons will make God-guided nations and these will make a new world. There is no other effective way."

At the end of the houseparty we went on to our work with a new and more adventurous picture of what God can accomplish. A team of twelve, including a Formosan, an Australian, Chinese, Japanese, British, and Americans, was commissioned to travel to Japan nd join the house-parties at Iwamurata and Karuizawa.

NATIONAL INSTITUTE FOR CHRISTIAN MINISTERS

L. D. Cio

The first Institute for the further training of Christian ministers as an interdenominational enterprise, was held on Kuling, Kiangsi, from June 30 to July 13 under the joint auspices of the National Christian Council and the China Association of Theological Seminaries. This was arranged primarily for Christian workers of the cities along the Yangtse Valley but as requests come in from other provinces, those from regions other than the Yangtse Valley were allowed to participate. Due to the lateness in making decisions to hold the conference, some churches had already made up their training programs for this year and this prevented their sending representatives. However, we had altogether 75 students, from nine different provinces representing the following churches: Chung Hua Sheng Kung Hui, Church of Christ in China, Methodist Episcopal, Baptist Church, Evangelical Church, Christian Church, Methodist, China Inland Mission, United Lutheran Church and Swedish Mission.

Dr. Li Tien-lu was asked to serve as Dean and he managed the educational side so well that the teachers he secured for the institute were all admirably fitted to present the courses which were outlined for the conference. The following were the teachers: Dr. Roxy Lefforge, the Executive Secretary of the Religious Education work for the Methodist Episcopal Church, to teach a course on religious education; Rev. James Clegg of the Union Theological Seminary, Wuchang, Hupeh.

the message of the prophets; Dr. Andrew C. Y. Cheng, the life and work of the early church; Dr. T. M. Tong to teach theology—the person of Christ; Rev. C. F. Johannaber of the Methodist Episcopal Church of Kiukiang, the training of voluntary workers; Rev. H. T. Wei, the rector of the All Saints' Church, church history in connection with the biographies of the greatest personalities of the Church; Prof. F. W. Price, discussion on rural church problems; Miss Mary I. Jones and Miss T. C. Kuan, Christianizing the home. The three main problems under the Chinese Church were: 1) Problem of administration, by Dr. T. C. Bau; 2) Problem of pastoral work, by Rev. Kimber Den; 3) Problem of preaching methods, by Dr. W. Y. Chen, while Dr. Li Tien-lu himself was responsible for a course on religion, especially the interpretation of religious experience and Christian message. Mr. P. Y. Lin of the Middle School of the University of Nanking as the musical director tried to help the conference to learn new hymns from the Union Hymn-book prepared by the Committee appointed by six or seven churches.

The qualifications of students for admittance to this summer institute were as follows: 1) Graduation from a theological seminary; 2) Actual and successful practical experience in the field. Though they were admitted according to the above mentioned standard, yet due to the difference in environment and in the thought life and theology of the churches, they varied greatly in their view points and in their intellectual capabilities. Some of them are among the most outstanding Christian workers in the country. Several were even returned students. With the exception of three or four all of them are engaged directly as preachers or pastors of a given pastorate.

The work of each day was opened with half-an-hour's devotional period which was led by various members in the conference. Bishop Logan H. Roots led two meetings and gave very helpful suggestions which created a fine spirit. The first meeting was led by L. D. Cio and the closing meeting was led jointly by Prof. F. W. Price and Dr. Li Tien-lu. Most of the evenings were engaged in some special topics for discussion, among them two addresses given by Dr. W. Y. Chen—psychology and Christian religion. One evening was on the IMC 1938 meeting and three evenings on the Christian Church and the national crisis. One evening was devoted to hear reports of the good work done by some outstanding leaders of the Oxford Group movement.

Though this was the first institute of this kind held as an interdenominational undertaking, the success of the institute was beyond the expectation of all who are interested in the matter. We want to thank God for His guiding hand in this project. This is the institute which helps to meet the impending need of the Christian movement in this country.

THE NATIONAL COMMITTEE Y.M.C.A.

The National Committee Y.M.C.A. held a special conference at Tienmushan July 21-28, 1936, to consider the present emergency in China in relation to youth. Reports of conditions in various centers were presented and there was keen discussion of the important questions facing youth and the Y.M.C.A. in this critical age.

The Conference outlined five points, simple enough for the smallest association to undertake with expansive possibilities to give scope to the strongest. These points are:—

> The first point is mass singing,—select or compose a few songs, perhaps ten, that have patriotic and character content,

teach them to song leaders who will be able to organize singing groups of common people through the country districts, to give cheer and hope and group expression.

The second point is the promotion of group games. Let us select five or ten group games that do not require any expensive equipment, and that depend on cooperation with others, and teach them to volunteer workers from City and Student Associations, who in turn will teach them to groups of children and youth whom they will assemble in city or country.

The third point will be civic training of a very elementary sort. The same workers or others, will teach groups the meaning of the national flag, the names and life story of a few national leaders, the map of China, and what makes good citizens.

The fourth step is a literacy campaign even more simple than the thousand character system. It may teach 300 to 500 characters in a month's time to hundreds or thousands of country people or city people by the loyal interest of a group of volunteer teachers who may not organize large classes but may take neighborhood groups in homes.

The fifth step is evangelistic teams who will carry a plain well prepared message of Christian life and faith and hope to many people. This may be done by students, by city association members, by young people in churches, or by older people and may be done right at home, in the city or country, in any part of China.

Y. M. C. A. SUMMER CONFERENCES

There were 10 conferences this year, namely:—
Central China Conference, Kuling, July 8-17, attendance 48
East China Camp-conference, Fenghwa, July 3-11, attendance 32
East China College Conference, Pootoo, June 24-July 1, attendance 62
Hopei Conference, Peiping, July 1-9, attendance 221
North Fukien Conference, Foochow, Aug. 26-30, attendance 100
Shansi Conference, Chingtse, July 4-11, attendance 59
Shantung Conference, Taian, July 1-9, attendance 50
Shensi Conference, Lingtung, July 3-10, attendance 90
South China College Conference, Amoy, June 26-July 1, attendance 95
West China Conference, Chengtu, June 24-30, attendance 70.

All but one conference owing to local conditions, were related to the present national crisis. All but one conference, East China camp-conference, were open both to boys and girls. The South China College Conference, being one of the only two conferences for college students, was a new conference. The East China Camp-conference, especially prepared for the senior middle school boys is still in the experimental stage.

Y.W.C.A. SUMMER CONFERENCES

Besides the above student summer conferences there were four YWCA girls' camps this year, in Taiyuan, Pootoo, Kuliang (Foochow) and Hongkong. Because of the local political situation the attendance at the camp in Taiyuan was very small. More girls than the camp

could hold came to the camp in Kuliang. The Hongkong camp lasted for the whole summer vacation, but it was divided into several sessions.

Every August the YWCA has a New Secretaries Training Conference for those who are starting in YWCA work for the first time. This year there were ten new secretaries who came to this conference, to prepare for work as rural, girls' work, industrial, adult education and general secretaries. The topics for discussion and lectures in the conference were on the present political, social and religious trends, the historical development of the YWCA, the philosophy of YWCA, departmental emphases and technics of work.

HSIA LING ERH T'UNG HUI

(Church Vacation Work with Children)
(Former name D.V.B.S.)

Total Result in the Year 1936

	Provinces	*Number of Huis*	*Number of Volunteers*	*Number of Children*	*Expenses*
1.	Hopei & Chahar ..	464	591	10,190	$ 961.40
2.	Fukien	104	313	3,159	539.50
3.	Kiangsu	94	546	4,420	1,100.04
4.	Shantung	73	199	1,663	233.22
5.	Kwangtung	62	241	2,512	481.97
6.	Shansi	55	207	2,109	316.94
7.	Chekiang	36	182	1,855	435.30
8.	Hunan	31	131	1,512	424.07
9.	Honan	27	128	986	183.70
10.	Anhwei	24	106	921	147.50
11.	Kiangsi	21	64	810	181.00
12.	Hupeh	18	140	817	128.50
13.	Szechwan	10	34	260	68.00
14.	Shensi	7	19	249	16.50
15.	Kansu	2	9	90	10.50
16.	Yunnan	2	5	63	12.00
17.	Kwangsi	2	3	40	4.00
18.	Suiyuen	1	13	96	10.00
	Total	1,033	2,931	31,752	$5,254.14

The above statistics are based upon the reports received before October first, 1936. The complete story will appear in the special bulletin of the work published by the National Committee for the Christian Religious Education in China. Friends are requested to send their reports of the work of this kind to Mr. Wu-lei, secretary of the said Committee, 169 Yuen Ming Yuen Road, Shanghai. For this year's work nearly every province has a better result than last year. Leadership training, religious instruction and experimental work have been greatly emphasized.

WORLD'S SUNDAY SCHOOL ASSOCIATION

The World's Sunday School Convention was held in Oslo, Norway, July 6-12. Nearly 3,000 delegates representing 51 countries took part in this inspiring gathering. China was represented by a good delegation headed by Dr. C. S. Miao. The central theme of the convention was "Christ the Hope of the World", and one of the principal speakers was Dr. Kagawa, whose address was broadcast. Many important sub-

jects were discussed in the sections of the Conference such as Leadership Training, Religious Education, Sunday School Lesson Courses and Religious Education in the day-schools. It was noticeable that the many reports from missionary fields showed a greater growth in Sunday school work than that in the home fields of England and America.

The Convention brought great inspiration to the many people who believe that as the hope of the Church depends on the training of youth, there must be greater development of the Sunday School Programme of the Churches.

WORLD CONGRESS OF FAITHS

One of the many interesting and really important things which are never considered worth a couple of hundred words by the cable-editors of the world's greatest news-agencies was a meeting in London last month of the World Congress of Faiths, attended by distinguished representatives of the chief religions of the world, as well as of philosophy and science. Whether any representative of Confucianism was there we do not know, but there should have been one, for the Congress sought to promote the spirit of fellowship, peace, and goodwill upon which—as King Edward said in a gracious message to the delegates—"The well-being of mankind depends." The President of the Congress was the Maharajah Gaekwar of Baroda, who said that if the belief existed that in the brotherhood of man lay the salvation of the world, it behoved them to study where religions were failing to achieve their ultimate objective, and by remedying those faults it would be possible to direct a tremendous potential force whose influence in establishing world-wide good-will and understanding would be irresistible. Lord Allen of Hurtwood said there was a vast multitude of men and women of every race whose first instinct was to be intelligent and merciful, they cared little about theology but would respond to a religion which would be content with the old adage, "Do unto others as you would they should do unto you",—or, we may add the very much earlier adage of Confucius, "Do not unto others what you would not they should do unto you", which is identical with the Golden Rule of the Christian faith, though expressed negatively instead of positively. The principle, however, is precisely the same. Lady Aberdeen, as President of the International Council of Women, brought to the Congress the greetings of 40 million of her sex, members of 38 different National Councils, and said the great mass of the women of the world would support any effort to establish world-fellowship.

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Work and Workers

Dr. John Earl Baker:—Mr. Y. S. Djang has resigned from the Executive Secretaryship of the C.I.F.R.C., as he is taking up important work under the National Government in connection with co-operatives. To fill his place the Executive Committee has invited Dr. John Earl Baker to return to China and take up this work, with which he was formerly connected. Dr. Baker is expected to return to China in January.

Rev. Frank Houghton:—Rev. Frank Houghton has been appointed as Bishop of the newly formed Diocese of East Szechuen under the auspices of the China Inland Mission. Mr. Houghton came out to China as a missionary of the C.I.M. in 1920 and worked here for seven years. Then he

went back to London to be Editorial Secretary of his Society. His appointment as Bishop at the age of 41 and his return to China is a matter of rejoicing.

Mr. J. Gurney Barclay:—Mr. Gurney Barclay, Secretary of the Far East Committee of the Church Missionary Society is arriving in China this month to make a tour of his Mission Stations. His tour of inspection which will be very extensive will occupy three months.

University of Shanghai:—The University of Shanghai opened Sept. 9 with a record attendance. Over a thousand students are enrolled in the various divisions on the riverside campus, which include the primary school, middle school and college.

Among the new students enrolled there is one American student, Lloyd Millegan from Linfield College, of which Dr. E. J. Andersons is the president. Dr. Anderson was formerly a member of the faculty of the University of Shanghai and he has arranged for an exchange of students between the two institutions.

Thirteen Girls Admitted to St. John's University:—Thirteen girls were admitted on trial to different schools of arts and sciences of St. John's University when they opened for the autumn term Sept. 7. The co-eds are all former students of St. Mary's Hall, sister institute of the University. At present only graduates of St. Mary's are qualified to apply for entry as co-eds, even these are not furnished with board and lodging on the campus. The total number of students registered is now around 450, although it is expected that the number of late registrations will soon bring the total up to 500, which is the same as last semester.

Large Group of American Students Enter University At Canton:—A group of 31 Exchange Students is now beginning a year's study at Lingnan University, Canton. Twenty universities and colleges of the United States and Canada are represented.

These students, eight of whom are girls, have come to China in order to create more international understanding and to study Oriental life and customs. They will, however, take many courses similar to those offered in their home institutions.

At Lingnan each student will be given a Chinese name and will room with a Chinese student. The latter plan was started so that both might have close association and thus perceive a clearer picture of each other's race.

Fiftieth Anniversary Meetings at Fenchow:—Early in October the Fenchow (Shansi) station of the American Board Mission is to celebrate the 50th anniversary of the opening of Mission work in that city. Among those taking part are Dr. Cheng Ching-yi and Rev. Earl Ballou.

Christian Art Exhibition at Cheeloo:—An exhibition of Christian religious art was arranged by the Religious Life Committee during Easter. Reproductions of the work of more than forty artists from the fourteenth century to the present day were displayed. Western and eastern pictures of phases in the life of Christ were displayed side by side. Pictures of Christ by Italians, Germans and Chinese revealed national characteristics. Yet the spirit of the pictures was the same, for the inspiration of all had been found in the one Bible. It was seen that in the Christian religion racial differences merged into one spirit. Non-Christians must have wondered why artists have devoted so much time and skill to the painting of religious pictures.

Religious Broadcasting: — A cause of rejoicing in our Nanking mission is the fact that recently two lectures were given over the Chinese National Broadcasting Station under the titles of Great

Jesus and The Teachings of Jesus. These events were all the more significant because this station is under the control of the Central Tang Pu or the central committee of the Nationalist Party. The lectures were relayed as far north as Peking and as far south as Foochow. The Chinese text of the lectures was afterwards printed in the Weekly Preadcasting News. From *The Spirit of Missions.*

China Program of Rockefeller Foundation:—The Chinese Mass Education Movement, the Colleges of Public Affairs and Natural Sciences at Yenching University and the Institute of Economics of Nankai University received aid from the Rockefeller Foundation during 1935. In the part of the China Program centering around Nanking in South China, support was extended to the National Health Administration, to the Commission on Medical Education, and to three institutions interested in agricultural development: The University of Nanking, for its departments of agricultural economics and science; the National Central University, for work in animal husbandry and veterinary preventive medicine; and the National Agricultural Research Bureau for insect control work. Local fellowships in China granted by the Foundation numbered 140.

"The program in China has placed emphasis on organized efforts at rural reconstruction through aid to concrete studies and the training of personnel."

Professor Felton to Spend Year at Nanking Theological Seminary:—Prof. Ralph Felton of Drew Theological Seminary will spend the school year 1936-37, as visiting professor at the Nanking Theological Seminary, Nanking. His services at Nanking will be related especially to the development of the Seminary's Department of the Rural Church. Prof. Felton has had wide experience in rural church work in the United States. He was for some years Secretary for the Rural Church of the Board of Home Missions of the Methodist Episcopal Church North. Later he was Extension Professor in Sociology at the New York State College of Agriculture, where he was particularly active in organizing several important large parishes near Ithaca.

Eucharistic Procession in Inner Mongolia Mission:—The strength of the Catholic body in certain parts of Inner Mongolia may be judged by the fact that more than 10,000 persons were estimated to have taken part in a recent Eucharistic demonstration in Ershihszekingti, Saratsi, Suiyuan. Over thirty priests and several hundred students in uniform, the local population, which is almost entirely Catholic and numbers some 2,800 souls, and thousands of Catholics from neighbouring areas were in line during the procession, which lasted from 10 o'clock in the morning till two in the afternoon. *Fides Service.*

Revival In Formosa:—Formosa Christians have been recently stirred by the preaching of the Chinese evangelist, Dr. Song, who in recent years has done similar work in our missions in north and west China. Audiences varying from twenty-five hundred to five thousand persons were gripped by his message, three times daily in Tainan. As a result, so Rev. David F. Marshall, United Church Missionary in the English Presbyterian Mission, writes: "The whole Church is honeycombed with preaching bands that go out once a week at least."

New Chair of Missions:—A new Faculty of Missions is being constituted at the Selly Oak Colleges, Birmingham, by two appointments announced today. One appointment is that of Rev. John Foster, a Methodist Missionary in China, to a Chair of Church History in the Union Theological College of Canton. He will return from China to take up his new work

at the beginning of the session 1937-38.

China Baptist Centennial:—The celebration of the China Baptist Centennial will be held in Canton the week of October 13-18. Four missionary leaders will give addresses dealing with the achievements of the past century in Evangelism, Education, Medicine and Publication work. Also four Chinese leaders will appraise the present possibility and forecast future plans in the same fields. It is planned to have a roll call of the missionaries of all conventions in China and in which all engaged in the work forty years or more will be presented. The Baptist forces of China now consist of about twelve groups, whose aggregate seems to be approaching the 100,000 mark.

Christian Literature Society Jubilee: The Christian Literature Society hopes to celebrate its Jubilee in 1937. In spite of all the turmoil and changes of the years, the Society has for fifty years maintained a steady and increasing output of books of a high character both for the general and the more specifically Christian reading public; and in later years has even prepared books for the needs of those who are only semi-literate.

In the early days the C.L.S. was called the Society for the Diffusion of Christian and General Knowledge and attempted to make Western learning known to China. To-day China has many great publishing houses that make the most recent discoveries of science and philosophy available in the Chinese language, so the main effort of the Society is now exerted in preparing the books more specifically needed by the Church. But the general public is not forgotten, and perhaps more than at any other time in History there is need for those with the best equipment of modern scholarship, to interpret, for the general public, these confusing and often apparently conflicting results, in the light of our Christian faith.

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Notes on Contributors

Rev. Homer G. Brown is a missionary of the United Church of Canada, working in Chengtu, Szechuen.

Dr. Samuel H. Leger, is a secretary of the Church of Christ in China, working in Peiping.

Rev. Michael Bruce is on the staff of the National Committee, Y.M.C.A., Student Division.

Miss Huang Siu-chi is a student of Fukien Christian University, Foochow.

Miss Clara E. Steger is a missionary of the Methodist Episcopal Church South. working in Soochow.

Dr. Z. T. Kaung is pastor of St. John's Church, Soochow,—a church of the Methodist Episcopal Church South.

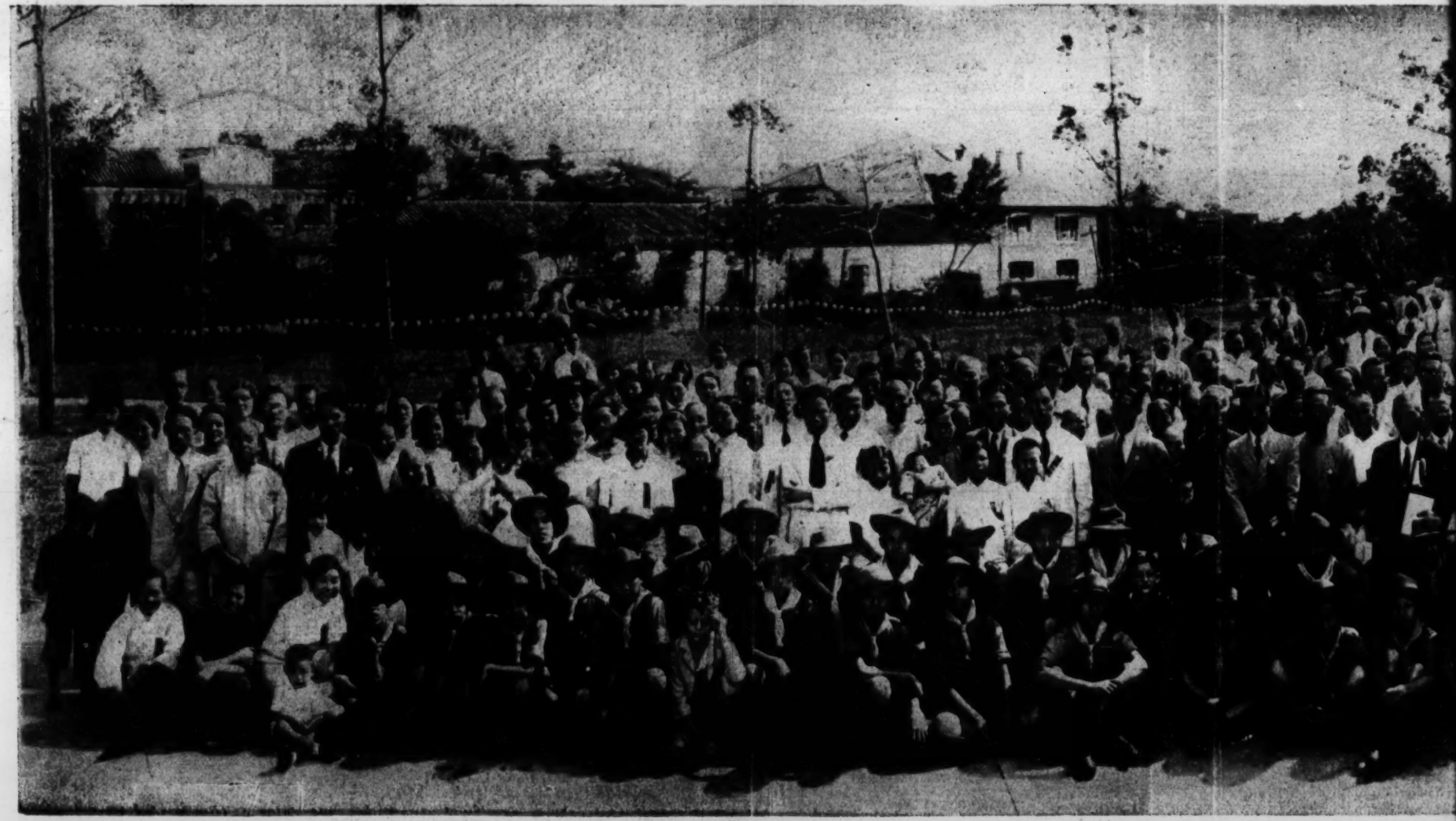
Mr. E. R. Lapwood is on the staff of Yenching University, and is connected with the London Missionary Society.

Rev. George Warren Hinman is a missionary of the American Board, on the staff of Foochow College.

Dr. Y. Y. Tsu was a delegate to the Institute of Pacific Relations. He is Vice-President of St. John's University, Shanghai.

Mr. Wallace Wang is a secretary of the Student Christian Movement, on the staff of West China Union University.

URGENT:—PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO THIS OFTEN MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBER.



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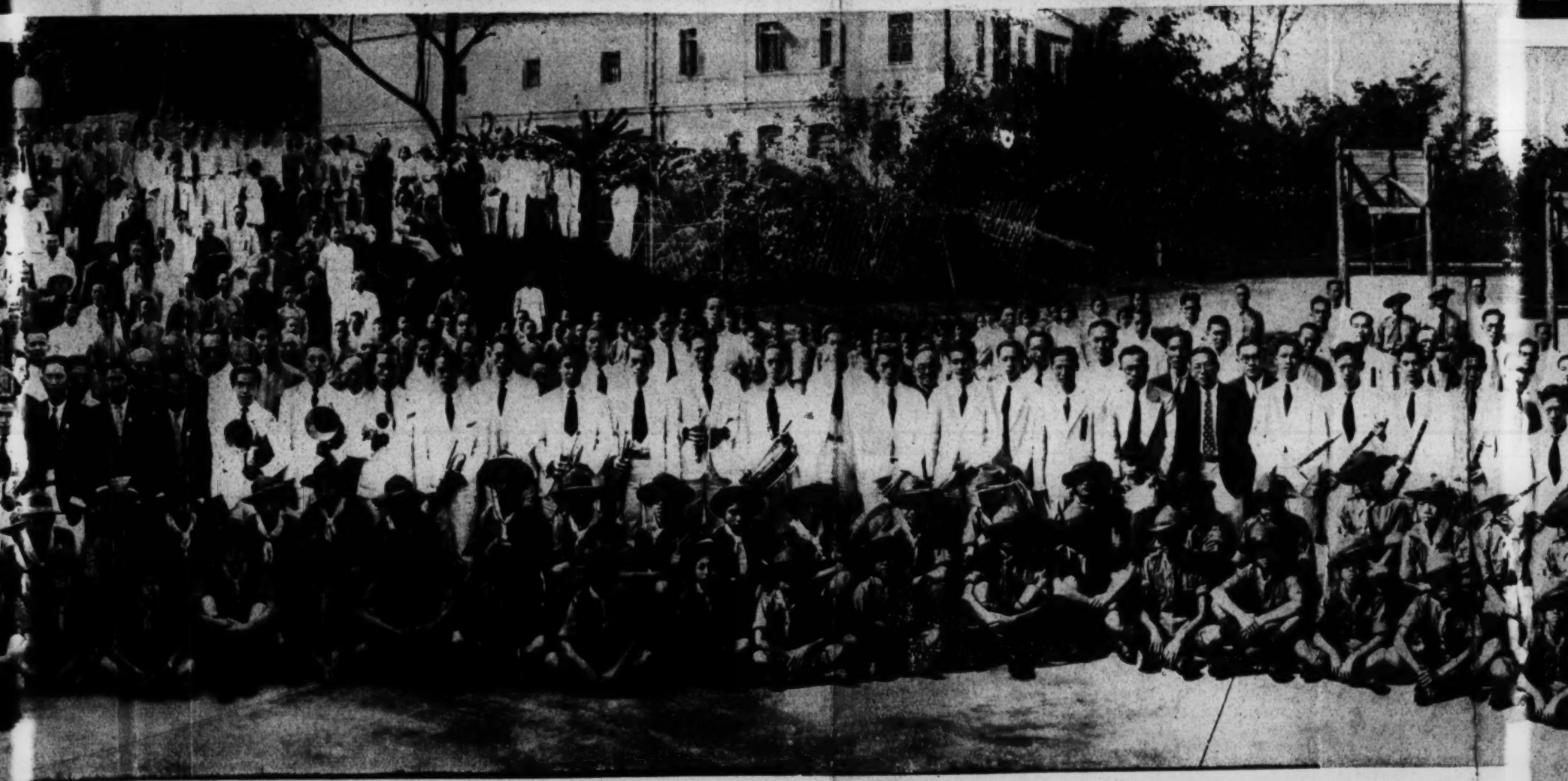

TOBER 13-18, 1936